W. B. May 23. 1851 A. G. oct 10. 1833

Christs FAMOUS TITLES, And A BELIEVERS Golden-Chain.

Handled in divers Sermons.

Together with his *CABINET* of *Jewels*, or a Glimpse of *SIONS GLORY.*

By WILLIAM DYER, Preacher of the Gospel.

EPHES. 3. 8.

Unto me who am less than the least of all Saints, is this grace given, that I should Preach among the Gentiles the unsearchable Riches of Christ.

LONDON,

Printed for the Author, and now divulged for the good of private Families, especially his Friends in the County of *Devon*, 1666.



THE

EPISTLE Dedicatory.

To all my Loving Friends, into whose hands these shall come, Greeting.

My dearest Friends,

WHom I Love dearly, Remember daily, Long for greatly, Pray for earnestly, and praise God heartily, to whom I could write with my purest blood; And do send these lines from my very inward Bowels.

Though I cannot say I am so Transported with affection and zeal, as *Paul*, to wish my self accursed from Christ for their sakes; Yet, I am perswaded, I could be contented with *Jonas*, to be cast into the Sea, for the pacifying of Gods

wrath for you; that I may be free from the blood of all men, I am reſolved, in the ſtrength, and by the power of God, to deal plainly, and I hope ſincerely, with all men, not valuing the ſmiles, nor fearing the frowns of wicked men; it is better to loſe the ſmiles of men, than it is to loſe the ſouls of men, though there be many that are enemies to me, yet I am enemy to none, a hater of no mans perſon, but a lover of every mans ſoul; he that loved me when I was an enemy, commandeth me to love my enemies. Dear Chriſtians, cleave to the Lord, and follow after the Lord fully; Neglect no duty, though you know there is danger in doing; fear God and ſin, more than men and ſuffering; let your ſouls bear up with Chriſt; bear off from the world, bear down your corruptions, and bear forth your Teſtimony; Reſpect all, reject none of Gods Commandments, take patiently and thankfully the hardeſt dealings of God.

The heavieſt Afflictions on Earth are but light in compariſon of Chriſts ſufferings, or the puniſhment of the wicked in Hell: When Gods people are humble enough, and the Wicked high enough; and the Lords appointed time come, then expect deliverance to the Godly; and no

before

before. You ſhould not envy the patience of God towards your enemies, for it is nothing in compariſon of what love he ſheweth to you; be you diligent at your Work, and leave God at his Work, you need not fear ſucceſs, the Lord would ſoon turn from his wrath, if men were turned from their wickedneſſes; look narrowly to your hearts, tongues, and wayes; I never truſted God, but I found him faithful; nor mine own heart, but I found it falſe: take heed, Friends, that you be not alwayes wooing Chriſt, and yet never be married to him; therefore never leave till you have put the great queſtion out of queſtion.

Look upon Chriſt, firſt without you, and then ſearch for Chriſt within you: he that will clearly ſee with the *eye* of *Faith*, muſt ſhut the *eye* of *Reaſon*; it is the will of God that Saints ſhould rejoyce more in what Chriſt hath done for them, than in what they have done for Chriſt.

Oh lay up, and lay out for Chriſt, make haſte, and do your work, and God will make haſte and give you your wages.

Dear Sirs, I beſeech you with beſeeching, conſider well of theſe things, for theſe are precious truths, weighty truths, and neceſſary truths.

I ſhall add no more, but promiſe you my Prayers, and to requeſt your Prayers for me, and for a bleſſing upon this, that it may bring glory to God, and good to you, which is all that is aimed at by him who is your

Souls Servant,

William Dyer.

TO

TO THE CHRISTIAN READER.

Courteous Reader,

IT is the great unhappiness of our age, that the greatest part of men busie themselves most in that which concerns them least; Look into the world amongst Rich and Poor, High and Low, Young and Old, and see whether it appear not by the whole scope of their Conversations, that they set more by some thing else than Christ and Salvation; so they may have but some of the

Earth in their hands, they care for nothing of Heaven in their hearts, though gold can no more fill their hearts, than Grace their purses.

Most men are like that silly Woman, that, when her house was on fire, so minded the saving of her goods, that she left her Child roasting in the Flames: at last being put in remembrance of it, she cries out, Oh my Child, my Child. Oh how many men are there, that drop into perdition, meerly for a little wealth.

There are many that are Temporally Miserable, that are Eternally Happy; and there are many that are Temporally Happy, that shall be Eternally Miserable. Oh there is a great vanity in all worldly Excellencies; the Earth is big in our hopes, but little in our hands, it cannot satisfie the Senses of men; much lesse can it satisfie the Souls of men.

Dear Christians, according to my Talent received; I have endeavoured

to set forth the Riches, the Loveliness, the Preciousness and Excellencies that are in Christ, to draw the heart after him, and to be sick of Love for him. Oh, Jesus Christ is a Fountain of Life, Light, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness, alwayes full and flowing, yea, overflowing. Paul *was so much taken with Christ, that he was ever in his thoughts, alwayes near his heart, and upon his tongue; He names him six or seven times in one Chapter,* 1 Cor. 1. *Oh that our hearts and thoughts were thus busied about Christ, and taken up with Christ, and those treasures of wisdome and knowledge that are in him.*

The designe of this piece is not the ostentation of the Author, but the edification of the Reader; *though the Author be contemptible, yet the matter is comfortable. I hope none will blow out such a Candle upon*

Earth, by the light of which themselves may see the way to Heaven; If God had given in more of himself to me, I should have given more out to thee, but God looks not for what he gives not; If God may have glory, and the Church edification by these labours of mine, I shall have my end. Now the good Lord bring thy heart more and more in love with Christ, who is altogether lovely, that shortly thou mayest enjoy endless felicity in his bosome.

This shall be his Prayer for thee that is,

Thy Servant in Christ,

William Dyer.

THE

THE
Desire *of all* Nations.

Canticles 5. The last Verse:

He is altogether Lovely.

OUt of the Lyon of the Tribe of *Judah* comes better and sweeter honey, than out of *Sampsons* Lyon: That is the sweetest Honey which we suck out of Christs Hive: For the face of none is so comely in a Saints eye, as the face of Christ; and the voice of none is so pleasant in a Saints ear, as the voice of Christ. O Christian! the God whom thou serveit is so excellent, that no good can be added to him; and so infinite, that no good can be diminish'd in him: He makes happy, and yet is not the less happy; He shews mercy to the full, and yet remains full of mercy; O come, eat, and drink

drink abundantly. O Beloved, there is no fear of excess here, though one drop of *Christ* be sweet, yet the deeper the sweeter.

The wine that Christ draws is the best wine that a Christian drinks. This whole Book of *Canticles* is bespangled with the praises of Jesus Christ. The Subject matter of this book is a Declaration of the mutual intercourse of love and affection between Christ and his Church, what Spiritual entertainment is given on both sides, with the sweet content they have in each others beauty. Here you may see the King in his glory, the Spouse in her beauty; here you may see *Christ* giving her sweet promises, adorning her with sundry excellencies, communicating his Love, and commending her graces. Here you may also see the Church even ravish'd with the *consideration* and *contemplation* of Christs love and beauty; his beauty is taking, his love is ravishing, his voice is pleasing, his goodness is drawing, his manifestations are inticing, he is the beloved Son, and the Son of love, he is nothing but love to those who are his love.

But I shall no longer detain you with a crumb at the Door, but carry you to the Chapter out of which my Text is taken, and so lead you to the Cabinet where the Jewel lieth.

Be-

Brethren and Beloved, you have a glorious description of Jesus Christ in this Chapter, and that from Verse 10. to Verse 16. Where the Spouse is setting forth the Riches, the Dignity, the Excellency, the Beauty, the Majesty, the Glory, the Preciousness, and Loveliness of Jesus Christ, *He is white and ruddy, the chiefest among ten thousand: His head is as the most fine gold, his locks are bushy and black as a Raven, his eyes are as the eyes of Doves by the Rivers of waters, washed with Milk, and fitly set, his Cheeks are as a Tree of Spices, as sweet flowers, his lips like Lillies, dropping sweet smelling Myrrh, his hands are as Gold-rings set forth with Beril, his belly is as bright Ivory, over-laid with Saphires, his legs are as Pillars of Marble, set upon sockets of fine Gold, his countenance is as* Lebanon, *excellent as the Cedars.* And thus she sets forth her beloved; and at last winds up all with this rare expression, *He is altogether lovely.*

The Text is a sacred Cabinet, which contains in it:

First, The Jewel, *Christ* in this Word, *He.*

Secondly, the price of this Jewel, *Altogether lovely.*

The Observation or Doctrine, is this, That Jesus Christ is infinitely and superlative-

latively lovely. He is the most amazing and delightful object: The very Name of Jesus Christ is a precious Ointment poured forth. 'Tis said that the letters of his Name were found engraven upon *Ignatius* his heart: Jesus Christ is in every Believers heart, and nothing can do better there; for *He is altogether lovely.* That Jesus Christ is this transcendently lovely; will appear four manner of ways.

First, By Titles.
Secondly, By Types.
Thirdly, By Resemblems.
Fourthly, By Demonstrations.

I shall speak onely to the first of these. Our Lord Jesus, hath seven famous and lovely Titles, which are as so many Jewels of his Crown.

First, The desire of all Nations.
Secondly, King of Kings.
Thirdly, The Mighty God.
Fourthly, The Everlasting Father.
Fifthly, The Prince of Peace.
Sixthly, The Elect Precious.
Seventhly, Wonderful.

We will begin with the first of these famous Titles, to wit, *The Desire of all Nations.* This Title you have in the second of *Haggai* and the seventh verse, *And the desire of all Nations shall come.* But you will

will say, How is Christ the desire of all Nations? Do not all the Nations abhor him, and say, we will not have this man to rule over us? *The Kings of the earth set themselves, and the Rulers take Counsel together, against the Lord and against his anointed*, Psal. 2. verse 2. The Kings of the earth are afraid lest Christs Government should un-king them. The Rulers are jealous, lest it will depose them from their Dignities; even the Reformers that have adventured all to set it up, are jealous lest it will encroach upon their Power and Priviledges. Kings are afraid of it, and think themselves but half Kings, where Christ doth set up his Word and Discipline. Lawyers are afraid of it, lest it should take away their gains, and the Laws of Christ should over top the Laws of the Land; the People are afraid of it, lest it should compel them to subjection to that Law and way, which their souls abhor. O, how long hath the world rebelled against Jesus Christ and his Government!

But tell me, have the *people* gained any thing by resisting Christ, his Gospel and Government, by hating his servants, and by scorning his holy wayes? Or doth it make

make the Crowns sit faster on the heads of Kings? I will leave you to judge of this.

But, Beloved, for all this, Jesus Christ is *the desire of all Nations.*

And that I shall shew you in five particulars.

Though Jesus Christ be not actively desired by all Nations, yet he is rightly stiled, *the desire of all Nations.*

First, Because he is most desirable in himself, and all things that are desirable are in him.

Beauty is in Christ, bounty is in Christ, Riches and Honours are in Christ, *Prov.* 8. 18.

Jesus Christ is the treasure hid in the Gospel, the Pearle of great Price, he is the Sun in the Firmament of the Scriptures, whom to know is everlasting life; he is a Spring full of the water of life, a Hive of sweetness, a Magazine of riches, a River of pleasures, wherein you may bathe your souls to all eternity.

O he is fulness and sweetness, *the chiefest among ten thousand*, Canticles the 5th. and the 10. vers. He is more precious than Rubies, *and all the things thou canst desire are not to be compared to him*, Proverbs 3. 15.

Alas,

Alas, what are all the Crowrs and Kingdomes of the world, all the Thrones and Scepters of Kings to Christ? I say, what are the treasures of the East, the gold of the West, the Spices of the South, and the pearls of the North to them? This or whatsoever thou dost imagine, are not to be compared unto blessed Jesus. Beloved, the Glories and Excellencies of Christ excel all others; as all Waters meet in the Sea, and as all the lights meet in the Sun; so all the Perfections and Excellencies of all the Saints and Angels, meet in Christ. Nay, sirs, Christ hath not onely the Holiness of Angels, the Lovelinesse of Saints, and the Treasure of Heaven, but also the fulnesse of the God-head, and the Riches of the Deity are in him, *Col.* 1. 19. *For it pleaseth the Father, that in him should all fulnesse dwell*, fulnesse of Grace, fulnesse of Knowledge, fulnesse of Love, fulnesse of Glory: He is Lovely to the Father, Lovely to the Angels, Lovely to the Saints, and Lovely to the Soul; and therefore he may well be called, *the desire of all Nations*, for all desirable things are in him.

Secondly, Jesus Christ is called *the desire of all Nations*, because his desires are after all Nations; though he hath no need of them, he hath thousands of Angels before

fore him, and *ten thousand* daily ministring unto you; yet such infinite love doth he bear to the Sons of men, in whom there is no loveliness, that he himself saith, *My delight is with the Sons of men*, Prov. 8. 31. That our Lord Jesus hath a strong desire after the Nations, to convert them, and save the Nations, will appear by three things.

First, By what he did before he came into the world.

Secondly, By what he did when he was in the world.

Thirdly, by what he doth now he is out of the world.

First, Our Lord Jesus had a great desire after the poor Nations, before he came into the world, or else he would never have left his *Crown*, his *Royal Court*, his *Fathers Bosome*, his *Glorious Robes*, to come into this world to be spit upon by men, and to be murdered by men; nay, he did not only become a *laughing stock* to men, but a *gazing-stock* to Angels. Now Beloved, do you not think that Jesus Christ had a great desire after the *Nations good*, that he would leave all his *glory*, and *greatness*, and *pomp*, and *riches* to come into this world, to be poor, to be hungry, to be weary, to be tempted, to be forsaken, to be betrayed, to be sold?

But

But you may perhaps ſay, that Chriſt little thought his own Countrey-men would have ſhed his blood, and that one of his own family would betray him.

Why, beloved, do you think he did not know it? yea, he knew it before he came into the world, how he ſhould be uſed in the world, that the *Jews* would crucifie him, and that *Judas* would betray him, *Joh.* 6. 46. He knew it from the beginning who they were that believed not, and who ſhould betray him: Chriſt knew it before they knew it.

Alas, our Lord Jeſus knew it before he came from Heaven, what courſe *entertainment* he ſhould have upon Earth. Now, beloved, put all this together, and tell me, had not Jeſus Chriſt a great deſire after us before he came to us? That he would uncrown himſelf to Crown us, and put off his Robes to put on our Rags, and to come out of heaven to keep us out of hell; he faſted forty dayes, that he might feaſt us to all eternity.

He came from heaven to earth, that he might ſend us from earth to heaven.

The Son of God became the Son of Man, that we the Sons of Men might become the Sons of God; and all this he did to ſave the Nations.

Secondly,

Secondly, He had a strong desire after the Nations when he was in the world.

O, Christ would fain have saved the Nations and healed them, and enlightned them, therefore he sends forth his Apostles, *Mat.* 28.19. and bids them, *Go and teach all Nations*, the people were in his eye, and upon his heart; and so in *Mat.* 22. Christ sends forth his servants, *once, twice, thrice*, as if he would take no denyal, but they would not come. Nay, Beloved, our Lord Jesus Christ did not onely send others to poor souls to beseech them, to intreat them to come in, to repent and to believe in their Saviour, that their souls might be saved, but he went himself and desired them: Nay, that is not all, beloved, he cryed to them, and said, *If any man thirst, let him come unto me and drink*, John 7. 37.

O how earnest was Jesus Christ with poor souls to come to him; *Come unto me all ye that labour and are heavy laden, and I will give you rest*, Mat. 11. 28. So in *Luk.* 14. 23. *Go to the high wayes, and compel them to come in, that my house may be full.*

Do you see this, Christians? What vehement desires Jesus Christ had after the Nations and souls of men, that he might for ever make them happy when he was in the

the *world*, and he hath the same desire still: How often would *Jesus Christ* have healed the Jews that poor Nation, as he himself speaketh in *Matth.* 23. *vers* 37. *How often would I have gathered thy children together, as a Hen gathereth her young ones, and you would not?* Nay, when he had done all this, he doth not leave them, but weeps over them: his eyes were wet, because their eyes were dry. So that it is clear by what Christ did when he was in the *world*, that he desired much the healing and converting of Nations.

First, In his bearing with them.

Secondly, In his proffers unto them.

Thirdly, He hath a great desire after the Nations now he is out of the world, though he be gone to Heaven, and entered into Glory, and there sitteth at the right Hand of the Father; yet I say, his desires are as much after poor souls as ever: This will appear by two things.

First, In his forbearance and long sufferance.

O! how long hath Jesus Christ borne with the sinful Nations, and yet he bears with them still, notwithstanding they have broken his *Laws*, and despised his *Gospel*, and contemned his *Ordinances*, and shed his Saints *blood*, grieved his *Spirit*, and abused

his

his Mercies: This, and much more, have they done, and yet he spareth them, that he might be gracious to them, *Isa.* 30. 18. and therefore will the Lord wait that he may be gracious to you.

Therefore will he be exalted, that he may shew mercy.

Now, Beloved, Do you think that Jesus Christ would take all this at the Nations hands, but that he is unwilling to destroy them, and most willing to save them.

Secondly, His Love appears, not only by his bearing with them, but by his proffers to him.

O Beloved, How doth God stand day after day, month after month, and year after year, profering Himself, his Son, his Mercies, his Love, his Grace and his Glory to poor souls.

Many have the space of Repentance.

Who have not the Grace of Repentance.

Now, my Brethren, by these things you may see that Jesus Christ hath a great desire after the Nations.

Thirdly, Jesus Christ is called *the desire of all Nations*, because it is he only that can make any person, or family, or nation, truly desirable. Oh

Oh, Beloved, what is the Reason that the Lord of Hosts prefers his people before all the sons of men?

The Lord prefers his little remnant before all the world besides, *Exod.* 19.5. *You shall be a peculiar treasure to me above all people: The Righteous is more excellent than his Neighbour*, Prov. 12. 26. though his neighbour be a Prince, a King, or Emperour, or a Pope, yet if he be more righteous he is more excellent than he; they are but base born; Believers be those Worthies, *of whom the world was not worthy*, Heb. 11. 35. *Ye are a chosen Generation, a royal Priest-hood, an holy Nation, a peculiar people*, 1 Pet. 2. 9. Believers are not only diligent Christians, but excellent Christians.

Now what is the reason, Beloved, that the Saints are thus excellent above all others? is it for their birth, breeding, or learning, or riches, or greatness, or honor? No, no, it is for none of these; but if you will know the reason, it is, because Christ is formed in them, and married to them; they have the new *Name*, the new *Nature*, the new *Heart*, the new *Spirit*: Oh this is the Reason, if there were any thing besides Christ, that could make any Nation, or Family, or Person truly desirable; it must be either Birth, or Greatness, or Learning,

Learning, or Riches, Beauty, or Wisdom, or Strength; now all these do not make any one desirable; for if they did, then those that sit upon the Nations would be the most desirable persons under Heaven, because they have the most of these: But for this, see *Dan.* 4. 17. *And setteth up over it, the baseſt of men*, Rev. 17. 15. *The waters which thou sawest where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues*: so that none of these then can do it, *but Christ only*, Rev. 5. 10.

He hath made us unto our God, *Kings and Priests*; O Christ hath made every believer a King; it is Christs beauty that makes us beautiful; it is his riches that makes us rich; it is his righteousness that maketh us righteous; he only maketh us truly honourable and desirable; well may Christ be called the desire of all Nations, it is he that can make a Nation desirable.

Fourthly, Jesus Christ is called *the Desire of all Nations*, because all Nations, stand in need of him: Nay, not onely all Nations, but all persons, young and old, rich and poor, high and low; he that will be saved, must have a Saviour to save him, or else he can never be saved; the Apostle tells us, *Acts* 4. 12. *Neither is there Salvation in any*

any other; for there is none other Name under Heaven given among men, whereby we must be saved; and Christ saith, *Joh.*14.16. *I am the Way, and the Truth, and the Life, no man cometh unto the Father but by me*: So that not only all Nations, but all persons stand in need of him.

You may go to Heaven without health, without wealth, without honors, without pleasures, without friends, without learning; but you can never go to Heaven without Christ.

What will you do, if you begin to die naturally, before you begin to live spiritually.

If the Tabernacle of Nature, be taken down before the *Temple of Grace* be raised up; if your *Paradise* be laid waste, before the Tree of Life be set in it; if you give up the Ghost, before ever you receive the Holy Ghost; if the Sun of your life be set within you, before the Son of Righteousness shine upon you; if the body be fit to be turned into the earth, before the soul be fit to be taken into Heaven; if the second birth have no place in you, the second death shall have a power over you.

Though the Nations need nothing more than Christ, yet they slight nothing more than Christ.

Tell me, how will you live when you die, that are dead whilst you live?

O, Beloved, is it not sad that the Nations should resist Christ, his Gospel and Government as they do?

Indeed if men might be their own Judges, then Christ had no enemies, we are all his friends.

If the *Jews* might so have been their own Judges, it was not the Son of God whom they Crucified, but an Enemy to *Cæsar*: It was not *Paul*, a Saint, that they persecuted, but one that they found to be a pestilent fellow.

So men will say now, they do not persecute the Saints of God, but seditious Fanaticks: but God will shortly take off the veil of Hypocrisie from their faces.

O grieve for them that cannot grieve for themselves.

And thus you see that all Nations stand in need of Christ, who is *the desire of all Nations.*

Fifthly, Our Lord Jesus is called *the desire of all Nations*, because when he sets up himself in any one as their desire, then they run after him, and count nothing too dear for him: So the Church of God, *Isa.* 26 8, 9. *The desire of our soul is to thy Name, with my soul have I desired thee in the*

the night, yea, with my Spirit within me will I ſeek thee early.

Oh, when the deſire of all Nations once ſetteth up himſelf in the ſoul, then he becomes the deſire of the ſoul.

When he hath thus endeared himſelf to their ſouls, then they count nothing too dear for him, all ſhall be at his command, their gold, their ſilver, their ſtrength, their lives, *Rev.* 10. 11. *They loved not their lives unto the death*; ſo that, beloved, let men be enemies to Jeſus Chriſt, yet as ſoon as Chriſt ſets up himſelf in their hearts, they will love him, own him, ſerve him, and ſuffer for him.

Now, ſirs, put all theſe together, and it will fully prove Chriſt to be *the deſire of all Nations.*

I ſhall make but a ſhort uſe of it, and ſo conclude. Is it ſo that our Lord Jeſus Chriſt is *the deſire of all Nations*, and that all things *deſireable* are in him?

Oh then let me beg of you, Oh let me beſeech you, for the Lords ſake, and your ſouls ſake, make Chriſt Jeſus the deſire of your ſouls.

He is the deſire of all Nations, and ſhall he not be the deſire of your ſouls? who will you love, if not the King of Saints? who will you long for, if not for the deſire

of all Nations? Who will you prize, if not the Prince of peace? He is the Son of God, the second person in the glorious Trinity, before whom Angels and Arch-angels, and all the hosts of Heaven do bow before him. He is the *Glory of Glories*, the *Crown* of *Crowns*, the *Heaven* of *Heavens* He is a *light* in *darkness*, *joy* in *sadness*, *riches* in *poverty*, *life* in *death*; *it is he that can resolve all our doubts*, *secure you in danger*; *save your souls*, and *bring you to Glory*, *where all joy is enjoyed*. *O, therefore let all the glory of your glory be to give all glory & your selves to him.* So much, or so little for this time.

THE KING of KINGS.

Cant'cles 5. 16.

He is altogether Lovely.

The Doctrine, *That Jesus Christ is Infinitely and Superlatively lovely.*

I Now proceed to the second Title, which is given to the Lord Jesus Christ, and that is *King of King*? *Austin* desired to have seen three things before he

he dyed. First, *Rome* in her glory and purity. Secondly, *Paul* in the Pulpit, a preaching. Thirdly, Christ in the flesh upon earth. *Cato* the *Heathen* repented himself of three things. First, that ever he spent a day idly. Secondly, that ever he revealed his secrets to a woman. Thirdly, that ever he went by Water, when he might have gone by Land. *Thales* gave thanks for three *things*. First, that he was indued with reason, and was not a beast. Secondly, that he was a man, and not a woman. Thirdly, that he was a *Grecian*, and no *Barbarian*. And I, poor I, desire to see three things before *I* die. First, *Babylons* ruine. Secondly, Christs reigning. Thirdly, Satans binding. *The Angel hath sworn by him that lives for ever, that time shall be no longer* in *Rev.* 10. 6. Who will not believe this sacred Oath? Did he say it? No, he swore it? how, by himself? No, by him that lives for ever: What? that time must be a little? No, it must be no longer. The time shall be no longer. *The Lord whom you seek shall suddenly come*, said the Prophet, in *Mal.* 3. 1. They who keep the word of Gods patience, God will keep them in the hour of temptation.

Well, the second title of Jesus Christ, is *King of Kings*. *I* pray you take notice

of it. 'Tis now to be handled in *Rev.* 19. 16. *He had a name written*, says the Text, *King of Kings, Lord of Lords.* Here is his Title now *King of Kings.* Beloved, Jesus Christ is a three-fold King.

First, his Enemies King. Secondly, His Saints King. Thirdly, His Fathers King.

The first he rules over, the second he rules in. The third he rules for.

I shall begin with the first, and take them in order.

First Christ is his *Enemies King*, that is, he is King over his enemies, Christ is a King above all Kings, and over all Kings, and therefore the Scripture calls him *King of Kings*, as you have it in 1 *Tim.* 6. 15. Christ is a *King above all Kings*; for if he were not a King above all Kings, he could not be a King over all Kings. Now that he is a King above all Kings, two Scriptures prove it, in *Psal.* 98. 27. saith God the Father there, *I will make my first born higher than the Kings of the Earth.* Now who is the first born? Why, 'tis Jesus Christ, as he is elsewhere called the first-born of every creature: Now, says God, I will make my first-born higher than the Kings of the earth, higher in glory, higher in power, higher in Majesty. So in *Rev.* 1. 5. there Christ is called *the Prince of the earth.*

Alas,

Alas, alas, what are all the mighty men, the great men, the honourable men of the earth to Jesus Christ? they are but like a little Bubble in the water. For if all the Nations, in comparison to God, be but as *the drop of a Bucket*, or the *dust of the balance*, as the Prophet speaks in *Isa.* 40. O how little then be the Kings of the earth?

Nay, Beloved, Christ Jesus is not only above the Kings of the earth, and higher than Kings, but he is higher than the Angels, yea, he is the head of Angels, and therefore all the Angels in Heaven are commanded to *worship him.* He is the head of all Angels, *Col.* 2.10. *He is the head of all principalities and powers*, which includes the Angels. And in *Heb.* 1. 6. *Let all the Angels of God worship him.* God will have the Angels worship Christ as well as men. O, sirs, Christ is a King, before whom the Angels Veil their faces, and the Kings of the earth do cast down their Crowns.

Again, as he is a King above all Kings, so he is a *King* over all *Kings* too. *Jesus Christ* is an universal King, he is a King over all Kingdoms, over all Nations, over all Governments, over all Powers, and over all People. *Dan.* 7. 14. *There was given to him*, saies the Text, *Dominion, and Power, and Glory, and a Kingdome*, that all People

and Nations and Languages were to serve him. Now who was this, in the 13. verse, 'tis clearly meant of Jesus Christ, all people, and all Nations, and Languages, and Kingdoms were to obey him; so that you see Christ is not only King of Saints, but King of Nations too; and therefore you find in *Psal.* 2. 8. 'Tis a Text often read, but little observed, *Ask of me*, saves the Father, *and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the earth for thy possession.* The very Heathen are given to Christ, and the utmost parts of the earth for his possession.

And as the Lord Jesus Christ hath all the Kingdoms of the earth given to him, so likewise he hath all *power* given to him, or else what should he do with a *Kingdom*, in the 18. *Matth.* 28. *All power is given to me in Heaven and Earth.* Oh Sirs, here is a Text that should revive the hearts of Saints. *All power is given to me in Heaven and in Earth*, saith Christ to his Apostles: So that 'tis he that *binds Kings in Chains, and Princes in Fetters of Iron*, as the last *Psal.* saving one speaks; 'tis he that *suffers no man to do them wrong, yea, he reproves Kings for their sakes, and breaks mighty Kings in pieces for the Saints sake*, in *Psal.* 105. 13. And therefore 'tis he that over-rules *Kings*

and

and overcomes the Kings of the earth, that makes war with the Saints, in *Rev.* 17. 14. the ten Kings made war with the Lamb, but the Lamb prevailed; and why? because he was King of Kings, and Lord of Lords. This is the first, Jesus Christ is his enemies King, that is, he is a King above their Kings, and over their Kings.

Secondly, As Jesus Christ is his *Enemies King*, so he is his *Saints King*: I will give you two Scriptures to prove it, though I need not, yet I will, because of making things very clear as I go on. In *Rev.* 15. 3. there *Jesus Christ* is called the *Saints King*, *Thou King of Saints.* So also in *Mat.* 21. 5. *Tell ye the Daughter of Sion, behold thy King cometh.* So that by these two Scriptures, you see *Jesus Christ* is *King of Saints.* Now, Beloved, I beseech you here to mind me, Jesus Christ, you see, is King of the bad, and of the good; but as for the wicked, he rules over them by his power and might, but the Saints he rules in them by his Spirit and Graces. Now to this the Scripture witnesseth, that Jesus Christ rules in the Saints, and is King of the Saints; and therefore it tells us in *Colos.* 1. *Christ in you the hope of glory*; and elsewhere, *Know ye not that Christ is in you, except ye be Reprobates?* Mark here, Christ must

be in you, Christ in you, the hope of Glory; so in *Psal.* 24. *Lift up your heads, O ye Gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in.* Here Christ is called the King of Glory: and the *Psalm* calls upon men to open their hearts, that the King of Glory may come in: so in *Rev.* 3. 20. *Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in and sup with him, and he with me.* On this is Christs Spiritual Kingdome, and here he rules in the hearts of his people. Here he rules over their consciences, over their wills, over their affections, over their judgments & understandings, and no body hath any thing to do here but Christ; 'tis Christ that rules over the consciences and judgments of men, and therefore he's called *the King of Saints.* 'Tis true, other Kings may bear rule over the estates of men, but as for the soul, that only belongs to Christ: And therefore Believers are said to be all glorious within: The *Kings Daughter*, which is the Church, in *Psal.* 45. the King of Glory rules there, and dwells there; you know God dwells in the highest Heavens, and in the humble *Hearts*: Christ is not only King of Nations, but King of Saints; the one he rules over, the other he rules in.

Third-

Thirdly, Jesus Christ is his *Fathers King* too; and so his Father calls him, God calls Christ his *King* in the *Psal.* 2. 6. *I will set my King upon my holy Hill of* Sion; Well may he be our King, when he's Gods King. But you may say, How is Christ his Fathers King, because he rules over him, he rules for his Father: there's a two-fold Kingdome of God committed to Jesus Christ; pray mark, sirs.

First, A *Spiritual Kingdom*, by which he rules in the hearts of his people, and so he's King of Saints.

Secondly, A *Providential Kingdome*, by which he rules the affairs of the world, and so he's King of Nations. Now, Beloved, the Scripture says, *that the Father hath put all things into Christs hands*, Joh. 3. last. And the Apostle tells us, *God hath put all things under his feet.* The Father judgeth no man, but hath committed all judgment to the Son, and he hath appointed him over his own house: *Now as Christ hath all*, so he doth all, and rules all for his Father, and therefore the Father calls him his *Servant*, Isa. 41. 2. *Behold my Servant*, and in the other Text, *my King*, because he rules for his Father, and doth his Fathers Will: so that, Beloved, in these three respect, Christ is a King: now I shall lay down something wherein

wherein the Lord Jesus Christ doth infinitely excel all the Kings of the Earth.

1. First, Christ Jesus is a King that in a spiritual sense makes all his subjects Kings. He hath a Crown of glory for every Subject. Oh what a glorious King is this. Now that Christ makes all his Subjects Kings, see *Rev.* 5. 10. sayes the Church there, *who hath made us to our God Kings and Priests.*

Oh, Sirs, 'tis better to be a member of Christ than the head of a Nation. Oh how infinitely happy are all Christs Subjects; they be all Kings, all Heirs, all Favourites, all Sons, all true Believers are so, the Believer is the only happy man. Alas, where is there such a King to be found, that makes all his Subjects Kings? there are many Kings that undo their subjects, but Christ makes his subjects; many Kings make their subjects beggars, but Christ makes his subjects Kings: many Kings put their subjects to death, but Christ dyed that his subjects might live; they give their subjects Titles, but Christ gives all his subjects Grace and Glory.

Sirs, in a word, this is the greatest Nobility, to be the servant of the great God; He is Nobly descended who is born from above. Oh, how many Lords hath that man who hath not Christ for his Lord? every

every ſin is his Lord, and every Luſt Lords it over him. Now where Jeſus Chriſt comes to be King, he makes them Kings to his Father, and Kings over their Luſts. Now, Beloved, here is the bleſſedneſs, and happineſs of our King, he makes us all Kings, and gives us all Crowns of Glory.

2. Secondly, Jeſus Chriſt is a moſt juſt and righteous King, he reigns in righteouſneſs, he brings peace by righteouſneſs, he makes us righteous, and therefore he is called, *The Lord our righteouſneſs*, in *Jer.* 23. 6. Now beloved, other Kings oftentimes deal unjuſtly, they bear the ſword to execute wrath upon wel-doers, and ſtrengthen the hands of evil-doers; juſtifie the wicked, and condemn the godly, and break Oaths, and falſifie Covenants, and many times they oppreſſe their Subjects, and wrong their people, and therefore the Scriptures ſay, *When the wicked bear rule, the people mourn*, Prov. 26. When the righteous is in authority, the people rejoyce; but when the wicked bear rule, the people mourn. But now, Beloved, Jeſus Chriſt, as he is a righteous King, ſo he rules in Righteouſneſs, and thou ſhalt have nothing but Righteous dealing from him: mind this Text of Scripture, which infinitely ſpeaks out Chriſts *righteous* dealing with

with poor ſouls, in *Rev.* 15. 13. *Juſt and true are thy ways.* Mark, who are juſt are true here? Why, 'tis the King of Saints: *Juſt and True are thy ways, thou King of Saints.* Juſtice & Truth well becometh the King of Saints, In *Prov.* 3. 8. 'tis ſaid, *Her waies be waies of pleaſantneſs, and all her paths are peace,* ſpeaking of *Wiſdom,* which is meant of Chriſt. Oh what a golden *King* is here! what a glorious King is here! he is juſt and true, and all his waies are pleaſantneſs, and all his paths are peace. Oh, Sirs, this is the excellency of Chriſt, he oppreſſeth no body, he wrongs no body, and therefore he is called Juſt and True: He infinitely excels all the Kings of the earth in righteouſneſs; he is a righteous King, and deals for nothing but righteouſneſs.

Thirdly, Chriſt is a King that *liveth for ever,* and reigns for ever; other Kings they are but of yeſterday, they be dead and gone. What is become of all thoſe great and mighty Kings we read of? Why? they be gone like a Tale, like a Dream. But 'tis not ſo with the King of Saints, the Lord is King for ever, he reigns for ever; and therefore the Apoſtle calls him, *A King Immortal, Eternal,* as you may ſee in 1 *Tim.* 1. 17. Chriſt is there called a King Immortal, becauſe he lives for ever. So in

Heb.

Heb. 7. ſpeaking of Chriſt, *who ever lives*, ſayes he, *to make interceſſion for us.* Now Beloved, here is the glory of the Lord Jeſus Chriſt, he lives for ever, other Kings be dead, and their ſubjects may do what they will, but Jeſus Chriſt lives for ever.

Fourthly, Jeſus Chriſt is a King that hath a perfect knowledge of all his *Subjects.* Oh, ſirs, Kings, and Princes, and States, do not know all their ſubjects, nay, they know very few; alas, they do not know a quarter of them, the poor ſubjects are unknown to them, they be *acquainted* with their wrongs, and wants, and miſeries that their poor ſubjects lie under; we are unknown moſt of us to our Prince: But now here is the excellency of Chriſt, he hath a perfect knowledge of all his *Subjects*, he knows them all by name, he knoweth all their thoughts, all their wants, all their ways, all their conditions. Now, I ſay, this is a great happineſs, that we have a King that knows us ſo well.

Oh, poor ſouls, Chriſt knows you all, all your wants, all your conditions, all your neceſſities whatſoever. The Lord Jeſus knows all thy ſufferings, and therefore ſays *Paul*, in *Phil.* 4. *My God ſhall ſupply all your wants.* Oh, 'tis a ſweet Scripture, *My God ſhall ſupply all your needs.*

So

So say I to you sirs, your King wil supply all your needs, he knoweth all your needs, all your straits, all your fears, &c. and he will supply all your needs. Oh here is the excellency of this King.

5. Fifthly, Jesus Christ is a King that sits upon his Fathers Throne, at this very time he sits upon his Fathers Throne. But Beloved, this is not all, Christ doth not only sit there himself, but he hath promised that all men who overcome, shal sit down with him upon the Throne; you have a ful Text to this purpose, in *Rev.* 21. *To him that overcometh will I grant to sit with me upon my Throne.*

Mark, sirs, Christ promises all his subjects, that they should sit upon the Throne with him: Now I wonder where there is any *King* but Christ, who wil *suffer* his subjects to sit upon his throne with him. Alas, this would be treason for a man to desire it. I remember, amongst other things, I have read of a *King*, who *passing* over a water, his Crown fell from his head into the water, and one of his poor servants, out of love to him, leapt in and fetcht it up, & for his more ease, put it upon his head, that he might get the better out; and for this the poor man had head his cut off: So high, and mighty, and lofty was this Prince; &c. but

sirs,

ſirs, the Lord Jeſus is not ſo, he is no ſuch proud King; he did not only uncrown himſelf to Crown us, and wear the Crown of Thorns, that we might wear the Crown of Glory; but he conſents, and gives leave for his Subjects to ſit upon the Throne with him? to him that overcometh will I grant to ſit with me upon the Throne: Oh what a glorious King is this, that every one of his poor Subjects ſhal ſit upon the Throne with him: ſo in *Rev.* 21. 7. *He that overcometh ſhall inherit all things.* A man would think, Sirs, this very thing ſhould draw the whole world after Chriſt.

Oh how ſhould this draw the affections of men to be in love with thoſe great proffers and priviledges, and honours that Chriſt beſtoweth upon his poor followers: He doth not onely make them Kings, but he grants them to ſit upon his Throne with him: thou wouldſt ſay it were an honour indeed, Oh Saint, couldſt thou but look into Heaven, and ſee Chriſt ſit upon his Throne; but this honour have all his Saints, yea much more, he makes them all Kings, and grants to them to ſit upon the Throne with him.

6. Sixthly, Jeſus Chriſt is a King *that loves all his Subjects, and his Subjects love him:*

him: and I am ſure this cannot be ſaid of any King under Heaven; But it may be ſaid of the Lord Chriſt; for he is a King that loves all his Subjects, and all his Subjects love him; and this I ſhall endeavour to ſhew you in this afternoons exerciſe, and the next day I ſhall handle the other part, *That all his Subjects love Him.* There are nine or ten particulars wherein the love of Chriſt to his Subjects doth appear, and is wonderfully manifeſted.

1. Firſt, *His love to his Subjects*, 'tis Primary: *We love him*, ſaith the Apoſtle, *becauſe he loved us firſt*, 1 John 4. 19. We love him; and why? *Becauſe he loved us firſt*; his love is the cauſe preceding, our love is the effect following: if he had not fired our hearts with the flames of his love, we ſhould never have beſtowed one ſpark of ſpiritual love upon Chriſt; he muſt draw before we can run; and therefore ſays the Church, *Cant.* 1. 4. *Draw us, and we will run after thee.*

Oh Sirs, we cannot run without drawing; he muſt draw us before we can run, and when he draweth then we run: It was not mans lovelineſs that engaged God to love and ſave man: God loveth his enemies,

mies even in their ſinful eſtate, though not with a love of well-liking of them, yet with a love of well-willing to them.

Oh Sirs, ſince God loved us when we were not like him, we ſhould ſtrive to be like him who thus loved us; nothing ingageth a Saint to love God ſo much as this, that God loved him ſo much. A Miniſter once weeping at the Table, and being asked the reaſon of it, anſwered, *Becauſe I love Chriſt no more.* Indeed, Friends, this ſhould grieve us, that we love ſo little, who are ſo much beloved. You have a famous ſaying of *Auſtin*; *He loves not Chriſt at all, who loves him not above all.* This is the firſt love wherewith God loves his people, 'tis a primary love.

2. Secondly, Chriſt is a King that loves his ſubjects with a diſtinguiſhing love and a ſeparating love; the general love of Chriſt is ſcattered and branched out to all the creatures in the world, but his ſpecial love is exceeding great, and rich love is only ſettled upon his Church. Now if you ask me what Chriſts diſtinguiſhing love is, I ſhall name it, and but name it to you.

Firſt, 'Tis pardoning Love.
Secondly, 'Tis redeeming Love.
Thirdly, Calling Love.
Fourthly, Juſtifying Love.

Fifthly,

Fifthly, Adopting Love.
Sixthly, Sanctifying Love.
Seventhly, Glorifying Love.

This I say, is his peculiar Love; Christs Love is not only sweeter than Wine, but better than Life: he is most Lovely, he is alwayes Lovely, he is altogether Lovely; Christ is nothing but Love to those who are his Love.

3. Thirdly, Christ loves his Saints with a protecting Love; in *Isaiah* 15. 49. *Can a woman forget her sucking Child, that she should not have compassion on the Son of her womb?* Can a woman forget her sucking Child? Is it possible a woman should be so inhumane to forget her tender Infant, and not have compassion on the Son of her womb? *Yes*, says the Lord, *They may forget them, yet I will not forget thee.* God may as soon cease to be God, as cease to be Good; he may as soon cease to Live, as cease to Love; no, no, he cannot forget them, did he forget *Israel* in *Ægypt*, or his Church in *Babylon*, or *Daniel* in the Lyons Den? did he forget the three Children in the Furnace, or *Jeremiah* in the Dungeon, or *Jonas* in the Whales belly, or *Peter* in Prison, did he forget them?

The

The wicked ſay indeed, the Lord doth forget, in *Ezek.* 9. *The Lord hath forgotten the earth, and he ſees it not*, but they are much miſtaken. There are three or four Texts of Scripture which I ſhall humbly offer to your ſerious conſideration, that do wonderfully ſpeak out Gods protecting love to his people.

The firſt is in *Rev.* 7. 2, 3. you find there an Angel hath power given him *to hurt the earth, and the Sea.* Now there comes another Angel, and cries out, *Hurt not the earth nor the Sea, nor the Trees.* Why, what's the reaſon? why, in the third Verſe, *Until we have ſealed the ſervants of God in the forehead.* Do not you pour out your Judgements upon them, until we have ſecured the *Servants of God.* Oh, how wonderfully doth the Lord protect his people! So again in *Ezek.* 9. certain men be ſent to *deſtroy that wicked people*, and amongſt the reſt, the Lord calls and bids one *ſet a mark upon them that ſigh for the abominations of the Land*; and for the reſt, ſays he, *deſtroy them old and young.*

O, Sirs, this doth wonderfully ſet out Gods Protecting love to his people. So in *Iſa.* 3. 10. the Lord bids the Prophet tell them what ſad Judgements ſhould come upon them, upon the Kings and Princes, and great

great men and Souldiers. Now ſays the Lord, *Say to the righteous, it ſhall be well with them, none of this ſhall come near them.* Oh how wonderfully doth this magnifie Gods protecting love, *Iſa.* 26. 20. *Come, my people, enter into your Chambers, ſhut the door, and hide your ſelves for a little moment:* Why ſo, O Lord? why? *until thy indignation be over-paſt.* Come, ſays God, I am reſolved to execute my judgements on wicked men, therefore hide your ſelves for a moment.

And therefore, I ſay, let no mans heart fail him, 'tis but for a moment, and thy miſeries ſhall end. Beloved, when our miſeries are at the greateſt, his help is at the neareſt; Mans extremity, is Gods opportunity; when *Mordecai* is throughly humbled, the Rod *Haman* ſhall be hanged.

4. But then fourthly, Chriſt loves his people with a moſt cordial love, he loves them with all his heart; nay, they are the dearly beloved of his ſoul, as himſelf calls them, *Jer.* 12. *I have given the dearly beloved of my ſoul into the hands of her enemies.* Chriſt's love to his people, 'tis not a Lip-love, from the teeth outwardly, but a real love, from the heart inwardly. Chriſt loves his people as his Father loves him, and how is that, can you tell? No, all the men on Earth,

Earth, nor Angels in Heaven cannot declare the love that the Father bears to Christ; and yet as God loves Christ, so doth Christ love his people. You have a full Text for this, they are Christs own words, *As the father loveth me, so love I you.* Oh, Sirs, how infinitely doth the Father love the Son, and how infinitely doth the Son love his people; why, he loves them as the Father loves him. O Lord, what love is this, that the Saviour should love the sinner, that Christ should love the miserable sinner? and yet thus it is, Oh, Sirs, Believers are like letters of Gold ingraven on the very heart of Christ. *Oh the bredth, the depth, the height, the length of the love of Christ*, says the Apostle, *it passeth knowledge*, as if so be he wanted words to set it forth, in *Ephes.* 3. 20. *The love of Christ which passeth knowledge.*

As if so be there were both want of *words* and want in words to set forth the love of Christ. But certainly it must be very great, for as the Father loves him, so he loves them. Alas, others love the Saints, but how do they love them? Why, not with a cordial love, they do not love them for their good, but for their goods; 'tis more for the money in their purses, than for the grace in their hearts; they love the Saints

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as the *Samaritans* did the *Jews*; just as men do with their Sun-dyals, never look on them, but when the Sun shines; why so, the world never looks upon the Saints, but in the time of prosperity: when the *Jews* flourisht and were in their glory. Oh what great friends were the *Samaritans* to them? but when the poor *Jews* were under affliction, then they had no worse enemies than they. Why, but Christs love is not so, he loves thee when thou art poor as well as when thou art rich; as well when thou art in thy rags, as when thou art in thy robes; when thou art in adversi y, as wel as when thou art in prosperity: Christ loves his Saints as wel upon Gallows, as though it were in a Pallace; for whom he loves, he loves unto the end, *Heb.* 13. 5. *He is faithfull, who hath said, I will never leave thee nor forsake thee*: Never leave thee in any condition, or any place. Oh, Sirs, what a love is this? and therefore a rush for what the world can do, or for the worlds love, 'tis like a *Venice-glass*, soon broken; it smiles now, and quickly frowns; it cries *Hosanna* to day, and to morrow *Crucifie him*: but Christs love is with the very heart.

5. Fifthly, Jesus Christ loves his Subjects with a love of benevolence, *John* 3. *God*

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: And sayes *Paul, He loved me, and gave himself for me, Gal.* 2. 20. The Father gives the Son, and the Son gives himself; who lov'd me, and gave himself for me; all that Christ did and suffered 'tis for me: All that Christ hath is mine. Oh soul, soul, Christs love 'tis thine to pity thee, Christs mercy is thine to save thee, Christs graces are thine to beautifie thee, & his glory is thine to crown thee, Christs power is thine to protect thee, thou seest: He that is sure of Gods love to him, is sure of Gods power for him: And Christs wisdom is thine to counsel thee, and his Angels are thine to guard thee, and his Spirit is thine to comfort thee, and his Word is thine to teach thee. There are four Attributes of God, which are of great support to Christians.

First, His Faithfulness.
Secondly, His Mightiness.
Thirdly, His Goodness.
And fourthly, His Wisdom.

And therefore Sirs, 'tis your duty to live upon Promises, while Providence seems to run cross to Promises. Christs love to you, 'tis free love. All that he hath given you 'tis free, his grace is free, his love is free, his sal-

vation is free, his peace is free, & himself is free. A dram of Grace in the heart is better than a chain of gold about the neck. Now beloved, all that Christ hath bestowed upon you, 'tis free, and therefore 'tis a love of *Benevolence.*

6. Sixthly, Christ loves his Subjects with a love of compassion, sympathizing with them in all their sorrows and sufferings: truly this is a great comfort indeed, *in all their afflictions*, says the Text, *He was afflicted*, Isa. 63. 9. So says the Apostle, *Heb. 4. We have not an high Priest that cannot be touched with the feeling of our infirmities.* That is, we have an High-Priest that is touched with the feeling of our infirmities, one that doth weep in our tears, & sigh in our sighs, and sorrow in our sorrows, & suffer in our sufferings, and therefore sayes Christ, *Saul, Saul, why persecutest thou me?* O what a sweet love is this, a love of compassion, and sympathizing with us in all sorrows and sufferings: Christ was first persecuted by *Paul* in his members, and afterwards he was persecuted by *Paul* as one of his Members. Now beloved, Jesus Christ loves his Subjects with a love of compassion; and therefore, let thy sufferings be what they will, Jesus Christ doth as it were bear a share with thee.

7. Se-

7. Seventhly, Jesus Christ loves his people with a love of delight & complacency, *Prov.*8.17. *I love them that love me. The King shall greatly delight in thy beauty,* Psa.45.11. speaking there of Christ, *the King shall greatly delight in thy beauty,* with great delight and complacency. And therefore, beloved, Christ calls his Church, *his Love, his Dove, his Beloved, his Fair One.* Oh how infinitely doth Christ love his Church! certainly Christ bears a great love to his Church; and hence 'tis you read, Christ *walks among the golden Candlesticks, and he feedeth among the Lillies, and his delight is with the sons of men.* Although poor Believers be *Ravens* in the worlds eye, yet they are *Doves* in Christs eye, they are very precious in his esteem; though they be the loathing of wicked mens souls, yet they are dearly beloved of Gods soul, he delights in them. Oh how much is Christ taken with them, *the King shall greatly delight in them.*

8. Eighthly, Christ loves his people with an everlasting love, an undenying love; 'tis a love that never dies, never waxeth cold: Christs love, 'tis like a Fountain ever flowing, but never dryed up; whom he loved from eternity, those he loves to eternity, & they are Believers. Now sirs, is not this a great favour to be beloved of God? in *John*

13.5. *He loved them even to the end*; not for a day, or a month, or a year, not for a flash and away, but even to the end. And in *Jer.* 31. 3. speaking there of his love, 'tis called *an everlasting love*; *I have loved thee*, saies God, *with an everlasting love.*

Oh sirs, this is a love that shall bed and board with thee, that shall lie down and rise up with thee, that shall go to thy death-bed with thee, to the grave with thee, and to Heaven with thee; the Saints shall put off the *Jewel of Faith* when they die, but not the *Jewel of Love*, for that shall remain with them to *eternity*; God loves his *Saints* with an *everlasting* Love.

9. Ninthly, With an *universal love*; His *love* is *universal* to all the Saints: Oh there is not one Saint but *Christ* infinitely loves, he loves them as the Father loves him, he loves poor *Lazarus*, as well as rich *Abraham*, and despised *Job*, as well as honourable *David*; he loves the poorest Saints as well as the richest, he loves them all alike, God is no respecter of persons.

Oh where is there such a King now as Christ? They love their Nobles, their Favorites, they are their darlings, but Christ loves all his Subjects, Christs love extends to all his *Saints*; his love it's like the beams of the Sun, which reacheth all wayes, East, West,

West, North and South, so doth Christs love.

10. Tenthly, His love 'tis a *correcting love; whom he loveth he chastiseth, he correcteth every Son whom he receiveth.*

11. Eleventhly, Christ's love 'tis a *directing love*; he hath promised to guide and direct his people in the way wherein they ought to walk.

Oh sirs, put all these *Particulars* together, and sure you must needs confess, that Jesus Christ loves his subjects infinitely, as it was said of *Lazarus*, when Christ wept for him, they made this construction of it, *O how he loves him.*

Oh sirs, how doth Christ love you, who are his people? he loves you infinitely, even beyond measure, his love it passeth knowledge.

Now, O sirs, for the Lords sake consider of it, and let this draw forth your love to him.

I shall the next opportunity come to shew you the *love of Christs Subjects to him*, if the Lord give leave.

Canticles 5. 16.

THe Spouſe indeed was ſick of love; but Chriſt exceeded her, for he died for love; *whilſt we were ſinners Chriſt died for us*, ſayes the Apoſtle, he loved us more than his *own life*, yea the very *life of Chriſt* to him was not too dear for us. Some write of a fowl called a *Pellican*, and they ſay that ſhe feeds her young ones with her own blood. O ſirs, Chriſt is our *Pelican*, that hath nouriſht and fed us with his own blood; *My fleſh is meat indeed, and my blood is drink indeed*, ſayes Chriſt, *Joh.* 6. 55. Chriſts red blood hath taken away our red guilt, ſcarlet-red ſinners are by grace become milk-white Saints. All our precious mercies come ſwimming to us in precious blood; Chriſt bled love at every vein. His drops of blood were drops of love, yea, he more bloody the more lovely; he was moſt lovely upon the Croſs, becauſe then he ſhewed moſt love to us.

The laſt day I ſhewed you the great love which Jeſus Chriſt bears to all his ſubjects: and the ſum of my diſcourſe was this, That Jeſus Chriſt loves his ſubjects with an everlaſting and undenying love.

That

That which I am now to ſhew you is this, that all Chriſts ſubjects love him, and what a kind of love it is.

The Saints love to Chriſt is vehement and ſtrong: this will appear, if you conſider to what the Scripture likens and compares the Saints love. Now 'tis compared to four things.

Firſt, To Sickneſs.
Secondly, To Death.
Thirdly, To the Grave.
Fourthly, To Fire.

To theſe things is a Believers love compared in Scripture: I ſhall handle them in order.

1. Firſt, *Sickneſs*, this is the firſt compariſon which doth ſet forth the ſtrength of the Believers love: this is ſet down in two places of this *Book of Canticles*, in *Cant.* 2. 5. *Stay me with flaggons, and comfort me with apples, for I am ſick of love*: and in chap. 5. 8. *Tell ye him whom my ſoul loveth, that I am ſick of love*. She is overwhelmed, ſhe is overcome, and even raviſhed with his love and beauty. Oh I thirſt, I faint, I pant, I long for him. O Sirs, the Church is very ſick and ready to ſwoon: never was *Ahab* ſo ſick for a Vineyard, never was *Siſera* ſo deſirous for Milk, nor *Sampſon* for Water, nor *Rachel* for a child, nor *Amnon* for his ſiſter *Tamar*,

as poor broken-hearted ſinners are for Chriſt; when Chriſt gets into the heart, he draws all the affections to him. I remember the ſpeech of a gracious woman, *I have borne* (ſayes ſhe) *nine Children, with as much pain as other women do, and yet I could with all my heart bear them over again, yea, bear them and ter them all the dayes of my life, ſo I might but be ſure of a part in Chriſt.* Oh how infinitely do Believers love Chriſt! *David* wonders at his own love, *Pſal.* 119.97. *O how I love thy Law!* he makes a wonder at it here, with what vehemency he loves Gods Word, *O how I love thy Law!* So the Spouſe here, ſhe doth not only *love him*, but ſhe's *ſick of love*, ready to die for love. Oh Sirs, here is a ſickneſs, but not unto death, but unto life; 'tis a ſickneſs that ſtill bringeth bleſſedneſs and happineſs with it; a ſickneſs which ſhall be cured by him, who is the great Phyſician of ſouls. This is the firſt, ſhe compares her love to ſickneſs.

2. Secondly, The next thing whereby ſhe expreſſeth the ſtrength of her love to Chriſt, 'tis by death; this you have in *Cant.* 8. *chap.* 6. ſhe there tells you, *Her love 'tis ſtrong as death.* Beloved, you know death is ſtrong; 'tis the King of terrours, and the terrour of Kings; it ſubdues all ſorts of people, high and low, rich and poor, old and young, good and

and bad; the greateſt Monarchs, Kings and Emperours be thrown down by *Death*; where did ever that man dwell that was too ſtrong for *Death*: If ſtrength could have reſiſted it, then *Sampſon* had miſt it; could greatneſs have overlookt it, *Nebuchadnezzar* had eſcaped it; could beauty have outfac'd it, then *Abſalom* had never met it; could riches have brib'd it, *Dives* had avoided it. But alas, none of theſe Gallants were hard enough for Death, it trod on the necks of them all: And therefore, oh look upon Death all of you, as a thing you muſt meet with, and look upon your lives as a thing you muſt part with: Now, by this you may gheſs what love is, 'tis ſtrong as death; ‡ ſtrong indeed: oh how ſtrong is death, nay, a Believers love to Chriſt is not only ſtrong as death, but ſtronger than death, as ſome Scriptures make it appear. A Believers love to Chriſt is ſtrouger than death. *I am perſwaded*, ſayes *Paul*, *neither life, nor death, principalities nor powers, things preſent, nor things to come, ſhall ever be able to ſeparate us from the love of God in Chriſt Jeſus our Lord*, Rom. 8. two laſt verſes. Death, though it may kill us, it cannot hurt us, though death may ſend us to the bed of darkneſs, yet it cannot ſend us to the place of torments; though it may take away

our lives, it cannot take away our loves: bloody Tyrants have taken away the Martyrs lives for Christ, but they could never destroy their love to Christ. One of the Primitive Christians, when he came to suffer, *Oh* (said he) *I shall dye for my Saviour but once: Oh I could dye a hundred times for Christ.*

Alas, he was grieved because he should suffer but once, & had no more lives to lay down: Oh I could die a hundred times for him. Oh Sirs, love 'tis a thing that out-lives all Enemies, all Persecutions, all dangers, nay death it self, in *Rev.* 12. 11. says the Text, *They loved not their lives unto death*: and so sayes *Job, though thou kill me, yet will I trust in thee*; as if he had said, Oh Lord, though thou take away my prosperity, my greatness, my health, my goods, my children, yea, my life it self, thou shalt never take away my love: *though thou kill me, yet will I trust in thee, Job* 13. 15. so that love is not only strong as death, but stronger than death, for love is the Conqueror at the last.

3. Thirdly, Another thing whereby she expresseth the strength of her love and strong affection to Christ, 'tis the Grave, and this you have in *chap.* 8. 6, *Here love is cruel as the grave.* The Grave 'tis the bed of darkness,

darkneſs, which is alwayes craving and never ſatisfied, but devours all that comes. Chriſt tells us in *Joh* 4.14. *He that drinketh of the water which I ſhall give him, ſhall thirſt no more*: what, thirſt no more? No, no more after the world and worldly things: but more and more after Chriſt and Heaven; *he that drinks of the waters which I give him, ſhall thirſt no more*; no more after theſe poor low things, but more and more after Chriſt.

No hungry man did ever with more appetite long for bread, nor a thirſty man long for water, nor a naked man for clothes, nor a covetous man for riches, nor a ſick man for health, nor a condemn'd man for pardon then ſouls truly gracious do for Chriſt Jeſus. *My ſoul thirſteth for thee*, ſaith *David* in *Pſal.* 63.1. *My ſoul thirſteth for thee*; why, *David*, how doth your ſoul thirſt for God? why he tells you in *Pſal.* 42. *As the Hart panteth after the water-brooks, ſo doth my ſoul after thee, O God.*

Now mark, ſirs, the poor Hart, which is hunted by dogs, his nature 't is as it were all over on a flame, in a burning heat, and then it pants, and thirſts, and is ready to die for water. Now ſayes *David*, *As the Hart panteth after the water brooks, ſo doth my ſoul after thee, O God.* Oh the vehemency here of

David's

Davids thirſt. And therefore he tells you elſewhere; *Whom have I in heaven but thee? and there is none I deſire on earth in compariſon of thee*, Pſal. 33. Do you deſire none beſides God? do not you deſire your Wives, your Children, your Crown, your Kingdom? Yes, theſe he deſired in their places, but theſe were *nothing* in compariſon of God. I remember the ſaying of a Martyr, to one that asked him if he did not love his Wife and Children, when they wept by him? *Love them? yes*, (ſays he) *if all the world were Gold, and mine to diſpoſe of, I would give it all to live with them, though it were in a priſon*; *yet* (ſays he) *in compariſon of Chriſt I love them not.* Oh here was a ſpirit now.

Oh Sirs, we muſt tread upon Father, and run over Mother to come to Chriſt: You know *Peter*, to come to Chriſt, would go upon the bare water, rather than fail, he went upon the *Sea* to *Chriſt*; truly it was a dangerous paſſage, but truly *Peter* bore up excellently well, while his Faith bore up, but when his Faith ſank, then *Peter* began to ſink too. The World is called a Sea, in *Daniel* and the *Revelations*, and we muſt go upon theſe Waters to Chriſt, and be ſure to keep up faith, and then you will hold out; but if faith fails, you will be ſure to ſink.

Oh

Oh Sirs, the Believers love is unsatisfied like the Grave: none but Christ, none but Christ, said the Martyr; and as *Austin*, said, *Oh Lord, take away all, only give me thy self.*

4. Fourthly, Love is compared to *Fire*, and it hath a most vehement flame, in *chap.* 8.6. Now beloved, the Saints love to Christ, 'tis not only compared to fire, for its warming and heating, but for its kindling, and increasing, and burning, and flaming; *Whiles I was musing*, sayes *David*, *the fire burned*, *Psal.* 39.3. What fire? Why the fire in his heart, not the fire on his hearth. And when the Apostle went to preach the Gospel, the fire sate upon their Tongues, in *Acts* 2. 3.

Now beloved, As the Saints love is compared to fire in the Scripture; so you shall find afflictions, and persecutions, and persecutors, and dangers, & these cruel things that accompany the poor Saints in this world, are called waters and floods, in *Dan.* 9. and *Psal.* 69. and *Mat.* 7. But two Scriptures there are more than ordinar, in *Rev.* 17.15. there they be called waters, *The waters which thou sawest where the Whore sate, they be People, and Multitudes, and Nations, and Tongues*, the Spirit opens it to our hands: and you have another full Scripture in *Rev.* 12. 15. 'Tis said there of the Dragon, *That he cast out much water like a*

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flood after the woman. Now what is this flood here? Why this flood, 'tis bloody persecutions, and deviliſh ſuperſtitions.

Now beloved, How long hath the Dragon been ſpewing out this water upon the Church, and wherefore is all this water thrown out? Why, 'tis to quench this fire that I ſpeak of; but can they do it? No, alas, they may ſpew till their eyes fly out of their head, and to no purpoſe, *Cant.* 8. 7. *Many waters cannot quench love, neither can the floods drown it*; all the bloody perſecutions and afflictions cannot quench love; and therefore let wicked men ſend forth as many floods as they will; it cannot drown the Saints love. All the water that *Saul* and his party threw after *David*, did not quench this: No (ſayes he) *Though I walk through the Valley of the ſhadow of death, yet will I fear no ill*, in *Pſal.* 33 4. *David* is not afraid to go by Deaths door.

And all the water that *Herod* and the Rulers threw after the Apoſtles, could never quench their love.

Now beloved, You ſhall find, after the Apoſtles were whipt ſoundly, they went away rejoycing, and rejoyced in this very thing, *That they were accounted worthy to ſuffer for Jeſus Chriſt*; and *Heb.* 10. *They took joyfully the ſpoiling of their goods.* And ſayes

ſayes Paul, in *Rom.* 8. 25. *Who ſhall ſeparate us from the love of Chriſt; ſhall tribulation, or diſtreſs, or perſecution, or famine?* and the like.

Believe it Sirs, all theſe be trying things, and yet ſayes he, *Who ſhall ſeparate us from the love of Chriſt?* No, no, they cannot do it, there is nothing ſhall ever be able to ſeparate us from the love of Chriſt; ſo that the Believers love is not made of ſuch metal to be quenched by this flood, the Saints are all on a fire for Chriſt. And ſo we find that great Flood which *Nero* and *Julian* poured out upon the *Primitive Chriſtians*, what, did it quench the fire? I remember one of them ſaid (ſayes he) *Had I ten heads, they ſhould all off for Chriſt.* And another, (ſayes he) *If every hair of my head were a man, they ſhould ſuffer for Chriſt.*

Alas, the poor Chriſtians catch'd their torments like ſo many Crowns; and therefore the Scripture tells you, *That many waters cannot quench love.*

Now beloved, Put theſe four things together, and it is very clear, that the Saints love to Chriſt is vehement and ſtrong; they will hang for him, they will burn for him, do any thing for him, ſuffer the greateſt torments, rather than he ſhould loſe the leaſt dram of Glory.

But you will say, Why do all Christs Subjects love him with this love?

The Reasons are two.

First, Because he deserves it.

Secondly, He commands it.

First, Christ deserves our love; why do we love him? Why, he deserves it at our hands, were it ten thousand times more than 'tis. Beloved, 'twas he that created us, 'tis he that sanctifies us, 'tis he that redeemed us, and loved us, 'twas he that changed our natures, and pardons our sins, 'twas he that made our peace, and pacified his Fathers wrath for us, and satisfied his Fathers justice for us, and wrought everlasting righteousness for us; 'twas he that bore our cross, that we might wear his Crown. He waded through a Sea of sufferings to bring pardon to our souls: and doth not this Christ deserve our love? Oh infinitely, infinitely. And truly Sirs, the more *Christ* hath done and suffered for us, the dearer should he be unto us.

2. Secondly, As Christ *deserves* our love, so he *commands* it; Christ commands us to love him above life, above wife, above relations: Christ will have all, or none at all: Jesus Christ must weigh heavier than all Relations in the ballance of our affections, he commands us to love him *alone all.*

Appli-

Application, I now proceed to the Application of all to our selves, which is the third thing in order to be handled, and I shall make three Uses of it.

First, For Consolation.
Secondly, Examination.
Thirdly, Exhortation.

1. First of all, Is it so that Christ loves us with an everlasting and a never-dying love? Why then here is comfort for you who are his people. I speak only now to such; *Comfort ye, comfort ye, comfort ye my people,* saves God, *Isa* 41. 1. And says Christ, *John* 14. 1. *Let not your hearts be troubled*: Christ would not have his poor Saints troubled: and says the Apostle, *Rejoyce evermore,* 1 *Thes.* 5. 17. Rejoyce evermore! Alas, how can we rejoyce when men villifie us, when men reproach us, and abuse us, and persecute us, how can we rejoyce? But do but hark what Christ saith, *Mat.* 5. 11. *Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you falsly for my Names sake.* Mark, blessedness goes in the first place; *Blessed are you when men shall revile you, and persecute you.*

Oh Sirs, 'tis matter of blessedness, and there-

therefore be not cast down: You know what was said of old, *In the world you shall have tribulations, but be of good cheer, I have overcome the world*, John 16. the last verse. O poor soul, this is all the Hell that ever thou shalt have, therefore be of good chear; here thou hast thy bad things, thy good things are to come; here thou hast thy bitter things, but thy sweet things are to come; here thou hast thy prison, but thy palace is to come; here thou hast thy cross, thy crown is to come; here thou hast thy rags, thy robes are to come; here thou hast thy sorrow, thy joy is to come; here thou hast thy Hell, thy Heaven is to come; after the cup of affliction comes the cup of salvation: The sweetness of the Crown which shall be enjoyed, will make amends for the bitterness of the Cross which may be endured. One passing by a place where a cross lay on the ground, he caused it to be rear'd up, and found much riches and treasures under it: Oh Sirs, under your great troubles lie your greatest treasures, patience for sorrow; the seed of sorrow on Earth, shall reap a golden crop of joy in Heaven: they that sow Holiness in the seed-time of their lives, shall reap Happiness in the harvest of Eternity. Oh Sirs, never think to have an end of your sorrow,

ſorrow, till there be an end of your ſin. The Apoſtle tells us, *Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.* Alas! what is a dram of reproach to a weight of glory: O what is a ſhort moment of pain to eternity of pleaſures? And therefore, Saints, be of good chear, here is comfort for you, your beſt dayes are to come, you are ſubjects who are beloved entirely, cordially, infinitely, with an undenying love.

Uſe 2. For the uſe of Examination, is it ſo, that the Saints love to Chriſt is vehement and ſtrong? why then, I beſeech you, examine, and try, and ſearch your ſelves, how do your pulſes beat after Chriſt? O that you would but examine your ſelves, that *you may* know whoſe *you* are, while *you* live, and whither *you* ſhall go, when *you* die, and what will become of *you* to eternity. O ſirs, *are you ſick of love?* that was the firſt: do *you* love Chriſt? are *you* ſick of love to Chriſt? For the Lords ſake, ſirs, examine and try, and ſee whether *you* be ſick of love to Chriſt, 'tis to be feared, there's but few in the world ſick of this diſeaſe: many are ſick for honours, that are but rattles to ſtill mens ambitions; many are ſick for gold & ſilver, which

which is but a little shining dirt; many men are sick for blood, who eat up the Lords people like bread; God will lay on them the hand of vengeance, who lay on his Saints the hand of violence; many are sick for superstition, and the humane traditions of men, which instead of bringing their souls to *Heaven*, will beguile them of *Heaven*; many are sick of their sufferings, alas, who needs fear the Cross that is sure of the Crown? but O how few are there that are sick of love to Christ? how many are there in this Congregation, that are sick of love to Christ? For the Lords sake do not deceive your selves, you see the *Spouse* was ready to swoun, and faint, and die for Christ.

Secondly, Her love was as strong as *death*, nay stronger then *death*; is your love so? O soul, canst thou endure a prison for Christ, burning for Christ, hanging for Christ, forsaking all for Christ? wilt thou venture on the Waves for Christ, as *Peter* did? O sirs, for the Lords sake look to your selves, there are many profess love to Christ in words, but more that deny him in their works, God was never more in mens mouths, and never less in mens lives. Beloved, is your love like the grave, never satisfied? Dost thou cry out more for Christ, oh give me

Christ,

Christ, and take the world who will? Is this flame in your souls? For the Lords sake try your selves, deal cordially with your poor souls.

Now beloved, I have given you a taste of true sincere love, and blessed are they who cast their love into the sweet bosom of their Maker.

Use 3. I shall now close all with a word of *Exhortation*. Well Sirs, if I should preach here till to morrow morning, what can I say more to you to make you to love Christ? *He's most lovely, he's altogether lovely*; therefore love Christ, love Christ: All *causes of love* are in him; there may be particular causes of Love in men and Angels, but I say all causes of Love are in Christ: oh Sirs, love Christ, for if you do not, there is a dreadful curse pronounced against you: there is no Heaven, no happiness, no crown, without Christ; for in him doth all fulness dwell, and all the Treasures of wisdom and knowledge are in Christ, and the Father gives forth all his loving kindness through Christ. Beloved, is it no better swimming in the Water-works of Repentance, than burning in the Fire-works of Vengeance? one of them you must: there's no coming to the

fair

fair haven of glory, without sailing through the narrow strait of repentance: and therefore say what you will, unless you believe in your Saviour, your souls will be miserable for ever; and therefore consider of what I have said, and the Lord give you understanding in all things. Love Christ more than ever, more than all, and above all, and then you shall be happy for evermore.

Christ is a King, Priest and Prophet; a King for Government and Rule, a Priest for Sacrifice and Intercession, a Prophet for Preaching and Revealing the Secrets of his Fathers Bosom.

Canticles 5. 16.

BEloved, you know how far we proceeded the last Lords Day. I finished the sixth particular, wherein Jesus Christ, the *King of Kings*, doth surmount and excel all other Kings, and it was thus: Jesus Christ loves all his subjects, and all his subjects love him: And I shewed you the wonderful love of Christ to his Subjects, and his Subjects

jects love to him, in many particulars: I now proceed to other particulars, wherein Christ excels the Kings of the earth.

7. Seventhly, Jesus Christ makes all his Subjects, his Subjects do not make him: *by him were all things created that are in Heaven, and that are in the earth*, Col. 1 16. by him, by whom? by Jesus Christ, by Christ were all things created. *He was in the world, and the world was made by him, and the world knew him not*, John 1. 10. so in the 3. *verse*, *All things were made by him, and without him was not thing made.* There was not any thing made without Christ, and all things were made by Christ. Now firs, there's no King in the world, but first, either God from Heaven did tell the people that he would have such a one to be King, or he was made by the people at first; pray mark, their Office is indeed venerable: what is the flesh of one man more than anothers? And therefore *Diogenes* told *Alexander* the Great, *There was no difference in the Grave, between the bones of his father* Philip, *and the bones of the meanest ones*: so that the Kingly power was by the people at first; that is, men agreed amongst themselves, that such an one should be King over them.

Be-

if earthly Kings could give being to their subjects

Kings could give being to their subjects, they could not create their right over the[illegible] which is indeed their subjects; but they could not give being to them. The [illegible] for the King, not the King for the subjects; a Kingdom is not made for the King, but the King for the Kingdom; but now Jesus Christ he creates his subjects, he makes his subjects, and gives being to his subjects: *in him we live, move, and have our being*, *Acts* 17.28. Our King gives us our being; he gives us a three-fold being: Our first being in the state of Nature, our second being in the state of Grace, and our third being in the state of Glory. This is the seventh thing wherein Jesus Christ excels all other Kings, he makes his subjects, which none else can do.

8. Eighthly, Christ is the richest of all Kings: Oh sirs, he is rich in love, he is rich in knowledge, rich in goodness, rich in wisdom, rich in grace, rich in glory, he is as rich as the Father himself; the riches of the Deity are in him, *in him dwells the fulness of the Godhead bodily*, Col. 2. 9. Mark Sirs, in him there dwells a fulness: of what? why of the God-head; and not only so, but *it dwells in him bodily*. Alas, Sirs, what are Princes single Crowns, or the

the *Popes* triple crown to Christs many Crowns: Christ hath not one, or two, or three Crowns, but many Crowns upon his Head, *Rev* 19. 12. *His eyes were as a flame of fire, and on his head were many Crowns*: Christ is richer than any King, nay richer than all the Kings in the world, for he is Heir of all things, in *Heb.* 1. 2. He is the great heir of Heaven and Earth.

The *Spanish* Embassidour comming to see the Treasury of St. *Mark* at *Venice*, which was so much cryed up through the world for a famous Treasury, he fell a groping of it to find whether it had any bottom, and being asked the reason of it, sayes he, *My great Masters Treasury differs from yours in this, his hath no bottom, as I find yours hath*, alluding to the mines of the *Indies*. But alas, what is the proud *Spaniards* Treasure to Christs *Treasure*, and what are his mines to Christ *mines*? What are all the jewels and diamonds, & crowns, and sceptres of all the kings of the earth to Christ? the whole *Turkish* Empire, sayes *Luther*: is but a crust that God throws to dogs, which is a great part of the world indeed, but 'tis no more than a bone or crust, which God throws to dogs. O sirs, *Christs riches* are so many they cannot be numbred, they are so precious they cannot be valued,

so great they cannot be measured: oh the infinite riches of our King, Christ is a myne of gold, in which we must dig till we find Heaven.

9. Ninthly, Christ excells all other Kings in this too, he's a King whose power is absolute over all nations, and people, and kindreds, and tongues. Now, Beloved, though earthly Kings have a great power, yet not an absolute power to do what they list. And certainly no subjects are bound so far to the humours of men, that they shall do what they list; there's no absolute power that one man hath over another: But now the power of Christ 'tis an absolute power, his will is a law; no mans will in the world is sufficient to be a law, but the will of our King is sufficient.

10. Tenthly, Jesus Christ is a King who rules over the souls and consciences of men, over the wills and hearts of men; other Kings may rule over the estates of men, over the bodies of men, but not over their consciences: now this is Christs glory which he will give to no other; Christ by his power is able to subdue the wills of men, and the hearts of men, though never so stubborn and stout before. All the power in the world cannot do this; If all the

King

Kings and Princes and Emperours in the world were put together, they were not able to subdue the heart of one poor man: they may beat his body, afflict his body, torment his body; but as for his heart, I say all the Kings and Potentates in the world, nay, all the Angels in Heaven cannot subdue the heart of a poor sinner; and this is the glory of Christ that he can do this. Heart-work is Gods work; the great Heart-maker must be the great Heart-breaker; none can do it but he.

11. Eleventhly, Christ is a King that hath no need of any instruments, he makes use of them sometimes, but he needs not any. Alas, Sirs, what can the Kings of the Earth do without instruments? How can they govern their *kingdomes* without instruments? They must have this instrument here, and the other there, or else farwel Crown and Kingdom quickly. But Jesus Christ hath no need of any, he can do any thing by his own power; by himself he destroyed *Pharaoh & his great host in the red Sea*, *Exod.* 14. By himself *he overthrew Jericho that great City*, *Josh.* 6. By himself he smote that great Army of *a thousand thousand men*, the greatest Army that ever we read of, *Chron.* 14. By himself he overthrew *Ammon* and *Moab* and Mount

Seer,, who warr'd against *Judah*, this now he did by himself.

Secondly, see what he hath done by weak means, by weak means he smote the kings about *Sodom*, even by *Abraham* and his poor family, *Gen.* 14. By weak means he overthrew that mighty army of the *Medianites* by *Gideons* 300, *Jud.* 7, By weak means he destroyed great *Goliah*, even by *David*; and great *Sisera* by a woman. By weak means he destroyed a Garrison of the *Philistines*, even by *Jonathan* and his Armourbearer, 1 *Sam.* 1.14 Now this he did by weak means, and much more.

3. Now thirdly, see what he did contrary to means; Why, contrary to means he delivered the *three children from burning* being in the fire, *Dan.* 3. Contrary to means he delivered *Jonas* from drowning, being in the sea. Contrary to means he preserved *Daniel* from devouring, being in a den of lyons. Contrary to means he kept the *Israelites* from being drown'd being in the sea; I say this he did contrary to means. And I might shew you what he hath done by contrary means, but I pass that, so that you see our *King* hath no need of instruments, and therein he wonderfully excells all others.

12. Twelfthly, Christ is a *King* who will

will overcome & ſubdue all our enemies, all our enemies within us, and all our enemies without us, our King will ſubdue them all.

Our enemies are very many, and very mighty, high in power, and high in pride, and we are very weak; we may all ſpeak in *Davids* words, in 2 *Sam.* 3. ſayes he, *I am this day weak, though anointed King.* How *David*, weak to day, and yet made a King to day? *Yes*, ſayes he, *the ſons of Zerviah are too hard for me.*

Why Believers, you are all Kings in a ſpiritual ſenſe, you are Kings elected, Kings in a diſguiſe; but yet poor hearts, you are weak, though you are kings elected, the ſons of *Zerviah* are too hard for you.

Why but ſirs, Jeſus Chriſt is *King* of kings, *King* above all kings, and over all kings, *and he muſt reign till he hath put all his enemies under his feet*, in 1 *Cor.* 15. 25. Mark, he muſt reign, he muſt of neceſſity, God hath ſpoken it, till he hath put all his enemies under his feet, not only ſome, but all.

Oh this is good news to Saints, excellent news, what king can do thus but *Chriſt*? what king can put all his enemies under his feet? What earthly king can ſubdue all

his enemies? Alas, they cannot ſubdue their own, for the moſt flouriſhing Kings that we read of have fall before their enemies for want of ſtrength; *Richard* the third cried out in his diſtreſs, *A Kingdom for a Horſe, a Kingdom for a Horſe*; and yet all this could not ſave his life.

Alas, alas, the moſt flouriſhing Kings have been ſo far from ſubduing their ſubjects enemies, that they cannot ſubdue their own; but Jeſus Chriſt can ſubdue all his enemies, *He hath all power in heaven and Earth given to him*, in *Mat.* 28. So that if he ſpeaks the word, all his enemies are overthrown even in a moment.

13. In the thirteenth place, Chriſt ſurmounts all other Kings in this, he is a King that gives his ſubjects the richeſt and beſt gifts of any other King whatſoever, in *John* 10.28. *My ſheep*, ſayes he, *hear my voice, and they know me, and they follow me, and I give to them eternal life.*

The wiſe God that he may invite and encourage poor ſouls to holineſs of life, ſets before their eyes the recompence of reward; that if the equity of his precepts do not prevail, the excellency of his promiſes may; he would fain catch men with golden baits.

Abra-

Abrahams servant gave Jewels of silver and Jewels of gold to *Rebecca*, that he might win her heart over to *Isaac*, in *Gen.*24.

Oh the jewels, the excellent jewels that Christ gives to poor souls to win their hearts unto him; *Christ gives us richly all things to enjoy*; what can we desire more? 1 Tim.6.17.

Alas, the men of the earth give but poorly and penuriously, but Christ gives richly, Christ gives freely, no man in the world gives so freely as Christ, Christ gives frequently, every day, every hour, he scatters jewels to poor souls. The great King of *Persia* gave two of his Courtiers, to the one a golden cup, to the other a kiss, and he that had the cup complain'd to the King that his Fellows kiss was better than his golden cup.

Oh Sirs, Christ doth not put us off with a cup of gold, but gives us the kiss; he gives the best gifts to his best beloved ones he gives his best love, his best joy, his best peace, his best mercies.

Oh where is there a King like this King? alas, earthly Kings may give great titles, or a place in the Court, and the like, they may give a title to day, and a halter to morrow, as in the case of *Haman*; he may

ſmile to day, and frown to morrow; kiſſe to day, and kill to morrow; but Chriſt do'h not ſo, he gives the beſt of every thing, the beſt of his love, his beſt blood, not the blood of his finger, but the blood of his heart.

Oh ſirs, how far doth Chriſt excel all others in giving to his *ſubjects* the beſt gifts. Oh ſirs, what a gift is heaven, what a gift is pardon of ſin! I wonder what king can give his people ſuch gifts; and herein the Lord Jeſus infinitely excels all others.

14. In the laſt place, Chriſts makes all his *ſubjects* free, there is not one *ſubject* that he hath but is a free man and woman.

There are ſome things that *Chriſt* frees us from, and ſome things that he makes us free of; ſome things he frees us from, and what is that? why that which if we were not freed from, would undo us to all eternity.

Firſt, He frees us from the *curſe*, the curſed *curſe*: if *Chriſt* had not freed us from the *curſe*, we had lived curſedly, and died moſt curſedly, and been damned for ever; but Jeſus Chriſt hath freed us, in *Gal.* 3. *Stand faſt*, ſays *Paul*, *in the liberty wherewith Chriſt hath made you free*; and in *John* 8. *If the Son make you free, then you are free indeed.*

Again,

Again, he frees us from the guilt of sin; our pride, would damn us, our covetousness would damn us, our unbelief would damn us, had not he freed us from the guilt of sin; but Christ frees his people from this.

Again, he hath freed us from the power of the Devil, insomuch that the Devil hath nothing to do with us, in *Act.* 26. and he frees us from the flames of hell, the torments of hell, from the pit of hell, Christ hath cut off the intail of hell and damnation, in 1 *Thes.* 1.

He hath freed us from wrath to come, that is, Christ he hath freed us from the flames of hell.

Again, *Christ* hath freed us from slavery, from *bondage*, from the *yoak*, in *Gal.* 3. 1. *Stand fast in the liberty wherewith Christ hath made you free, and be not again intangled in the yoak of Bondage.* We are no more strangers and forreigners but fellow-citizens with the Saints, and of the houshold of God, in *Ephes.* 2. 9. And Christ tells us himself, in *Mat.* 11. the last verse, *My yoak is easie and my burden is light*; here we have burthen upon burthen, yoak upon yoak; but saves Christ, *My yoak is easie, and my burthen is light*, Christ hath delivered us from slavery, we are not under the

law, but under grace, these things we are freed from.

And there are other things we are made free of, and that in Heaven: we are all made free men and woman of the new *Jerusalem*, and we may trade there, and have as good right there as any other Saints; we are Fellow-Citizens with the Saints, free men of Heaven, not only of Heaven, but of all the promises and all the priviledges that the Saints enjoy.

Now is not this a wonderful mercy that our King hath done for us? he hath freed us from all those miseries which would ruine us for ever, and made us free of all the excellent priviledges whatsoever which poor souls can enjoy.

Now, oh, how far doth Christ excel all other Kings? the rulers of the earth they may perhaps lay heavy burdens upon the consciences of men, and bodies of men, and the estates of men; but Christ layes no such burden upon us, no, Christ hath made us free, and no people so free, because Christ hath freed us upon the Cross; Christ bought it dear enough, it cost him his best blood, his noble blood. I might name more particulars wherein Christ excels all other Kings, but I think these are very sufficient to demonstrate it.

I. *Use.*

1. *Use.* I ſhall cloſe up this head with a word of Application, and ſo ſhall finiſh this ſecond title, *King of Kings.*

Firſt, Is it ſo that Chriſt is a three-fold King, as I have ſhewed you, and he is a King that doth ſo far ſurmount all the Kings of the earth?

Oh then how ever the world goes, here is comfort for Saints that they have ſuch a King.

Oh what a mercy is this, what a comfort is this to the Lords people, that Chriſt is a King above all Kings, and over all Kings, and muſt reign *till he hath put all his enemies under his feet*; all his enemies muſt be brought down, and made his foot-ſtool.

Now this ſhould comfort the people of God, and teach them to wait Chriſts leiſure, and let him alone; ſome earthly Kings would do great matters, but they want power, but Chriſt wants no power, for all power is given him in heaven and earth.

Now, Sirs, did you really believe this, that all power is given to Chriſt, certainly it would be a cordial to revive you in the worſt of times, and ſaddeſt of tryals. He who is our Saviour, he who is our Head, our Brother, our Friend, is King of Kings.

Oh ſirs, This Doctrine of Chriſts kingly pow-

power, it is a very ſweet Doctrine to the members of Chriſt: and I beſeech you let theſe conſiderations which I have laid before you bear up your ſpirits.

I have ſhewed you with what an entire love Chriſt loves his ſubjects, he is King of Kings, and can do any thing without inſtruments, he needs none to help him do his work, he can if he pleaſeth inable the moſt deſpicable creatures, as flies & frogs, and caterpillars, and graſs-hoppers to do his work; Therefore let theſe conſiderations take the impreſſion upon your ſouls. If a man ſhould tell you your brother or ſiſter beyound the Seas were advanced to great honour, as *Joſeph* when he heard his father was alive, *Go*, ſayes he, *and tell my father of all my glory and greatneſs in Egypt*, he'l rejoyce at it.

Now I have told you a relation of the excellency of Chriſts Kingly dower; and therefore let this quiet your ſpirit, *be ſtill ſays the Lord, and know that I am God*, in *Pſ.* 46. 'Tis enough for you to know that *I* am God; therefore be ſtill, conſider what I am.

2 *Uſe.* Secondly, By way of Exhortation. I have one word to ſay to the Saints, and another to Sinners.

Firſt to Saints; If it be ſo that Chriſt

is

is King of kings, King above all kings, and over all kings.

Oh then you who are the people of *God*, you who are near and dear to him, upon whom, and in whom Christ is formed and ſtampt, Oh that you would give all the glory, and praiſe, and honour to Chriſt, ſtudy to advance his fame, *He hath called us out of darkneſs into his marvellous light*, ſaith the Apoſtle, to ſhew forth his praiſe. Oh ſirs, this ſhould be our great endeavour: Oh that you who pretend friendſhip and love to Chriſt, would endeavour in your places to advance Chriſt.

Secondly a word or two to ſuch as are none of the ſubjects of Chriſt. Let me exhort you to believe in Chriſt, embrace him, receive him, to lay hold upon him, to be one with him, or elſe thou wilt one day cry out as that king did in diſtreſs, *Oh, a kingdome for an Horſe*, a kingdom for a Chriſt. Oh thou wouldſt give ten thouſand worlds, if thou hadſt them to give, for a part in Chriſt.

Alas, ſinner, what is the reaſon that *Chriſt* is no more in thy eſteem? thou wilt part with *Chriſt* rather than part with thy *ſwearing*, and *drunkenneſs*, and *filthineſs*; O this is ſad, *There is no other Name under heaven whereby we can be ſaved*; he is the deſire of all

all Nations, and we can never be happy without him: and therefore, for the Lords ſake, Sirs, as you love your ſouls, lay hold upon him, that he may be the Saviour of your ſouls, the joy of your hearts, and your all in all. For the Lords ſake, Sirs, conſider of it, you that do yet ſtand out againſt Chriſt: Oh, that I could but tempt you into Chriſt, Oh that I could prevail with you to love Chriſt, and to have ſtrong deſires after him.

Alas, Sirs, if you do not believe and part with all your iniquities you muſt part with Chriſt at laſt; and what a ſad parting will that be, to part with God, and Chriſt, and Heaven, when thou ſhalt come to know what thou haſt loſt by hugging thy darling corruptions? Oh, what a ſad condition will it be? and therefore, I beſeech you, think of it in time, and believe in your Savior, that your ſouls may be ſaved in the day of Chriſt.

Mighty God.

Canticles. 5. 16.

He is altogether lovely.

Doct. *That Jesus Christ is infinitly and superlatively lovely.*

I Finisht the second Title which is given to Christ in Scripture, *King of Kings.*

I now proceed to a third, and that is, *Mighty God*; one of Christs Titles is *The Mighty God.* You have it in *Isai.* 9.6. he is there called, *The mighty God.*

Beloved, I have shewed you from the second Title, that Christ is a great King, a King above all Kings, a King over all Kings, and the King of kings, and that his Laws are most Equal, his Subjects most Happy, having no other Tax laid upon them, then Love and Fear. But now this Title holdeth him forth, not *only* as a great King, but as a great God, before whom all

all Kings and Kingdoms are but as a little drop, or a small dust, *Isai.* 40. From this Title, *The Mighty God*, I shall lay down this Proposition, *That Jesus Christ is true and perfect God.*

That Jesus Christ is true & perfect God, that is the point which I shall insist upon.

There are two sorts of people in the world that deny my Doctrine, who deny the Deity of Jesus Christ, who say the second person in the Trinity is not God.

First, The unbelieving *Jews*. If Christ had come as the *Jews* dreamed, as a great Monarch, treading upon nothing but Crowns and Scepters, and the necks of Kings, and had had all the Potentates of the earth to attend his Train: I say, had Christ come in this worldly glory, and pomp, and power, then it may be the *Jews* would have believed on him, may be then he should have been their God: But now, Beloved, because Christ came poorly, and meanly, *and made himself of no reputation, and took upon him the form of a servant*, as the Scripture saith *Phil.* 2. 7. He took none of this gallantry, none of this bravery upon him, but *made himself of no reputation*, and therefore the *Jews* slighted him, and disowned him. The *Turks* mock us at this day with our crucified God, Oh, say they, you Wor-

Worſhip a crucified God; and ſome of the *Heathens* ſaid, *They would not believe in a hanged God.* Oh bleſſed Jeſus, thus art thou reproached & deſpiſed by the unbelieving world, becauſe thou cameſt poorly, and diedſt ſhamefully for our ſins. They who deſpiſe the death of the Lamb, ſhall ſurely feel the wrath of the Lamb. They who turn away their ears from hearing Chriſts voice now, Chriſt will turn away his ears from hearing their cries then.

Secondly, There be others that deny the Deity of Chriſt, and they are ſome ſeditious ones in this Nation, who ſay that Chriſt is but meer man, and that every Saint is as much God as Chriſt: And further, they ſay, that to equal *Chriſt* with *God* is high blaſphemy. They that will not own Chriſt at his firſt coming, Chriſt will not own them at his ſecond coming: they that will not obey the truth of God revealed from heaven unto them, ſhall ſuffer the wrath of God revealed from heaven againſt them.

Oh ye Blaſphemers, ye ſay, the Son is not God, the Father ſaith, *he is God*; now who ſpeaks true, God or you? *Let God be true, and every man a lyar.*

That it is ſo, I ſhall give you moſt clear proof, expreſs Scriptures ſpeak it forth, that

that Jesus Christ is true and perfect God, *Titus* 2. 13. saves the Apostle there, *Looking for the blessed hope and glorious appearance of the great God.* Mark, Christ is here not only called God, but great God. Oh Saints, he that came from Heaven to make us Righteous, will also come from Heaven to make us Glorious: Looking for the blessed hope, and glorious appearing of Jesus Christ. Not only so, but Christ is also called Mighty God, *Isa.* 6. 9. *Wonderful Counsellor, the Mighty God.* Nay, not only *Mighty God*, but again, *God blessed for ever; Christ is God blessed for ever*, Rom. 9. 5. Not only God blessed for ever; but *the true God*, *Joh.* 5. 20. Jesus Christ is there called, *The true God.* Not only the true God, but a *God for ever and ever.* Heb. 1. 8. Mark there, unto the Son he said, *Thy Throne is for ever and ever.* The Father he calls the Son God himself, and therefore well may we. Unto the *SON* he said, *Thy Throne, O God, is for ever and ever.* Thus you see the Doctrine fully proved, that Jesus Christ is true and perfect God.

But, beloved, because the Deity of Christ is so much questioned at this day, and this being one of the serious and chiefest points in Divinity, therefore I shall give you some *Considerations* or *Demonstrations*

ons, or Arguments to fortifie you againſt this great Error before named.

Firſt, that Jeſus Chriſt is true and perfect God; he is for time *co-eternal*, for Nature *co-eſſential*, for Dignity *co-equal with the Father.*

Firſt, For time *co-eternal*, Joh. 17. 5. O *Father, glorify thou me with thy ſelf, with that glory which I had with thee before the world was.* You ſee here, ſirs, Chriſt was before the world was, Chriſt was from everlaſting, from the beginning, *Prov.* 8. 23. ſpeaking concerning Chriſt, *I was ſet from everlaſting, from the beginning, before ever the earth was.*

And therefore Chriſt is called *the everlaſting Father*, Iſa. 9. 6. So in *Rev.* 1. 8. Chriſt there ſpeaking of himſelf, ſayes he, *I am Alpha and Omega, the beginning & the ending, which was, and is, and is to come, the Almighty.* Mark, ſirs, Chriſt is the ſame before Time, in Time, and after Time: *which was, and is, and is to come.* Now, Beloved, none can be Eternal but God, but Chriſt is Eternal, and therefore he is God, and co eternal with his *Father.*

Secondly, He is for Nature *co-eſſential*; *I and my Father are one*, ſaith Chriſt, *John* 10. 30. So again, *John* 1. 5, 7. *There are three bear record in Heaven, the*

the Father, the Word, and the Spirit, and these three are one. Mark here, they are one, *John* 14.8. When *Philip* desires to see the Father, *Shew us the Father, & it is enough*, saies Christ in the 9 and 10 verse, *He that hath seen me, hath seen the Father*; How so? *For I am in the Father, and the Father is in me.* So that you see Christ is more then meer man, he's one with the Father. Oh, Sirs, he's the Θεανθρωπος, the God-man; if you make the Son meer man, you must make the Father so too.

Thirdly, he is for *Dignity* co-equal with the Father, *Phil.* 2. 6. *Who being in the form of God, thought it no robbery to be equal with his Father.* Christ thought it no Diminution of his Fathers glory, to be equal with his Father in glory.

And you shall further find that all the honour which belongs to God the Father, the Father hath commanded us to give it to the Son. You have a full Text, *Joh.* 5. 23. *That all men should honour the Son even as they honour the Father*; For he that honoureth not the Son, honoureth not the Father. Therefore 'tis clear to every eye, that Christ is for Dignity co-equal with the Father: for the Father hath commanded us to give the same honour to Christ which is due to him; so that 'tis no blas-

blasphemy at all, certainly, to equal Christ with God, for in him are the riches of the Deity, *& the fulness of the God-head dwells bodily in him*, as you may see, *Col.* 2. 9. This is the first Argument, he's for time co-eternal, for Nature co-essentual, for Dignity co-equal with the the Father.

Secondly, I shall lay down this Argument to prove the Diety of Jesus Christ; consider the work of creation; surely he that made Heaven and Earth must needs be a God, you will yield to this, for sayes the Lord himself, *All the Gods that have not made Heaven and Earth, shall perish from the Earth and from under Heaven*, Jer. 10. 11.

But now, beloved, Jesus Christ made the Heavens and the Earth, and all things therein, and therefore he is God: See a few Scriptures for this, *Joh.* 1. 3. *All things were made by him.* Mark, this is by Christ all things were made by him, *and without him was nothing made that was made.* Col. 1. 16. *By him were all things created in Heaven and Earth, visible and invisible, all things were made by him, and for him.* So again, John 1. 10. *He was in the world, and the world was made by him and the world knew him not.* Now, beloved, had Christ been less then God, he could

not

not have made Heaven and Earth, and therefore he is a God of glory, the great God that now ſits upon the Throne; for he created the Heavens and the Earth, and all things therein.

Thirdly, Chriſt is the true and perfect God, appears, if you conſider the works & miracles which he did in the dayes of his fleſh; here is another un-anſwerable Argument to prove the God-head of Jeſus Chriſt. *The winds and the Seas obey him, the Devil came out of the poſſeſſed, the blind received their ſight, the lame walked, the deaf heard, the dumb ſpake, lepers were cleanſed the dead were raiſed, the ſick were healed.* Oh who could do this but a God, as you may ſee, *Mat.* 11. 5. But you may ſay the Apoſtles did great miracles, and yet were no Gods. Why, it is true; they did great miracles, but in whoſename did they do it? and by whoſe power and ſtrength did they do it? was it in their own names and by their own power.

No, Beloved, they themſelves confeſs the contrary, *Acts* 12. 13. They tell you, *It is not by their own power, but in the Name & power of Jeſus Chriſt.* ſo in *Acts* 4. 10. *We do it in the Name of Chriſt.* So that, Beloved, this is a ſtrong argument to prove the Deity of Chriſt, they did great mi-

miracles in his name, and by his power his Diſciples did great miracles. And with this Chriſt ſatisfied the Diſciples of *John*, *Go and tell what things you hear and ſee, how the lame walk, and the blind receive their ſight*, go and tell *John*. Now I ſay, theſe great things could be done by none but a great God; and therefore Jeſus Chriſt is not only the Son of man, but the Son of God, even God bleſſed for ever.

But Fourthly, conſider Divine Worſhip is due unto Chriſt; now you know worſhip is proper only to God, *Worſhip him that made Heaven and Earth and the Sea*, ſaid, the Angel, *Rev.* 14. 7. Worſhip only is proper to God alone.

Now beloved, all the acts of worſhip that belong to God the Father, are given to the Son Jeſus Chriſt, both Angels and men are commanded to worſhip him as well as we *Heb.* 1. 6. *Let the Angels of God worſhip him*, and in *Phil.* 2. 10. *That at the name of Jeſus every knee ſhould bow, of things in heaven, and things on the earth.* Mark Sirs, things in heaven, as well as things on earth muſt worſhip Chriſt; and Chriſt himſelf ſays, *Joh.* 14. 1. *Ye believe in God, believe alſo in me*; Mark Sirs, ſpeaking to thoſe that believed in God, ſayes

ſayes he, *Ye believe in God, believe alſo in me.*

Now beloved, we are commanded to *pay to Chriſt, to glorifie Chriſt, to believe in Chriſt, to honour Chriſt, and worſhip Chriſt*, and therefore the Saints have prayed, *Lord Jeſus receive my Spirit*, as *Stephen* did; ſo that you ſee worſhip is due to Chriſt both fro Angels and men, and therefore he muſt needs be God.

5. Fifthly, There were clear predictions of the coming of Chriſt, under the Old Teſtament. No ſooner was man fallen, but Chriſt was promiſed *The ſeed of the Woman ſhall break the Serpents head.* All the Prophets foretold of the *Meſſiah*, *Iſaiah*, *Jeremiah*, *Hoſea*, *Daniel*, *Malachy*, and the reſt of them, how falſly he ſhould be accuſed, and how baſely he ſhould be uſed; & this will be enough to condemn the unbelieving *Jews*, and make them ſpeechleſs in the great day of account.

I might give you the ſayings of the ſame Prophets, but you may find them your ſelves, ſearch the Old Teſtament, and you will find them all ſpeak more or leſſe of Jeſus Chriſt. Thus have I clearly proved by expreſs Scripture, and undeniable arguments, that Jeſus Chriſt is true and perfect God.

I proceed to the *Uſe* and *Application* of it to our ſelves.

Uſe. The firſt Uſe ſhall be for Information, if it be ſo, that Jeſus Chriſt is true and perfect God, then, though this be a ſtrange *truth* to *ſome*, yet it is a ſound *truth*: though the Myſtery be deep, yet the Divinity is true, that he who made man became man, ſuffered by man, and for man: *Without controverſie*, ſays the Apoſtle, *great is the myſtery of godlineſs*. What is the matter? *God manifeſted in the fleſh*, 1 Tim. 3. 16. Without controverſie, without all doubt, a great myſtery, ſays the Apoſtle, *God manifeſt in the fleſh*.

The *Schoolmen* compare the Incarnation of *Jeſus Chriſt* to a garment made by *three Siſters*, and one of them wears it. So all the three perſons in the Trinity had a hand in the garment of Chriſts fleſh, but the ſecond perſon he wore it, he was God manifeſt in the fleſh; and this is a great myſtery.

And truly, Sirs, it is a great myſtery, for happineſs to become a curſe, *Gal.* 3. for him that made the Angels, to become *lower than the Angels*, *Heb.* 2. for the Creator to become a Creature: for him that had the riches of all in him, to become poor; & this is a great myſtery, that he whom the Heaven of Heavens cannot contain his

glory, ſhould be wrapt in the rags of fleſh, that the great God ſhould take upon *him* a piece of earth, that he who hangs the *earth* upon nothing, ſhould hang upon a Croſs, between two Thieves, truly a great myſtery; that he who rules the Stars, ſhould ſuck the breaſt; that he who thunders in the Clouds, ſhould be cradled in a Manger, O a great myſtery! that *Abrahams* Lord ſhould become *Abrahams* Son; that *the God of Abraham*, ſhould take upon him *Abrahams* ſeed, what a myſtery is this? he was conceived in the bowels of his Mother, that he might be received into the boſom of his Father. Therefore, ſaith the Apoſtle, *Without controverſie great is the myſtery of godlineſs, God manifeſt in the fleſh.* Gods Son became mans Son, that we poor *mens* ſons might become Gods ſons.

2. But ſecondly, is Jeſus Chriſt true, and perfect God? My ſecond inference is this, That Jeſus is a precious Chriſt; he is honey in the mouth, beauty in the eye, joy in the heart, and muſick in the ear. *Let all their money periſh with them, who eſteem all the gold in the world worth one dayes ſociety with Jeſus Chriſt*, ſaid that great Marqueſs when he was tempted with money.

O, Sirs, Chriſts members are the happieſt, Chriſts comforts are the ſweeteſt,

Chriſts

Christs reward is the highest; Christ precepts are the purest, Christs glory is the greatest, Christs love is the truest, Christs riches are the most precious. He is the Glory of God, the Paradise of Angels, the Beauty of Heaven, the Redeemer of men. In *Heb.* 1. 3. he is there called, *The brightness of his Fathers Glory.* He is the rich Jewel in the Cabinet of Glory; he is that sparkling pearl, whosoever hath him cannot be poor, and whosoever wants him cannot be rich.

Thirdly, if Christ be true and perfect God, then *Christs* members are the greatest and happiest. Christ is God Almighties only Son, Believers are God Almighties only Daughters. You read of *Gods* Daughter, in *Psal.* 45. *Christ is the King*, Believers are the Queen; *Christ is the Bridegroom*, Believers are his Bride: *Christ is the Lamb*, Believers are his Wife, *Rev.* 21. 9.

What shall I say? The Angels in glory are in a very glorious state, and yet let me tell you, believers in Christ be higher than Angels; they are Servants, we are Members; they be the friends of the Bridegroom, we are the Bride; they have their personal *glory*, we have the same *glory* for substance with Jesus Christ, *Joh.* 17. *The glory which thou hast given me*, says Christ, *I have given them.*

Believers be nearer the throne than Angels, and this doth wonderfully ſpeak out, that we are *higher than the Angels*, in Rev. 5. *The four beaſts are nearer the throne than the Angels.*

Oh, beloved, how are believers advanc't? how high are we become, poor duſt and aſhes, to be above Angels? And this is the great happineſs which we get by Chriſts aſſuming our nature for the ſalvation of our ſouls.

Again, Chriſts members be not only the greateſt, but the happieſt; our renewed condition is as good in Chriſt, as it was bad in *Adam.*

O, ſirs, we were not more curſed out of Chriſt, than we are bleſſed in Chriſt, Chriſt is as full of life, as *Adam* was full of death; Chriſt is as full of ſweetneſs to us, as *Adam* was of bitterneſs to us.

Truly, *ſoul*, if thou canſt ſay *Chriſt is thine*, I will ſpeak next, and ſay, Soul, thou haſt that which is *more* worth than a *Kings* ranſom, that which is *more worth* than all that which the devil promiſed Chriſt, when he ſhewed him all the *kingdoms* of the world.

O the happineſs of poor believers! *There is no condemnation to them who belong to Chriſt Jeſus*, ſays *Paul*, *Rom.* 8. 1. Therefore they are happy.

But

But fourthly, is Christ Jesus true and perfect God? then we infer from hence that Gods love and good will to mankind was very great.

That Jesus Christ should come from Heaven to take our Nature, that we might be partakers of the Divine Nature. Christ took upon him our shame, that we might be partakers of his glory. One drop of his bloud is more worth than a sea of ours, and yet he died our death, that we might live his life; he suffered our hell, that we might enjoy his Heaven.

Oh how infinitely did he love us? He endured the forest pains, that we might enjoy the sweetest pleasures.

The Scripture tells us that he came *leaping*, he came with such a *good will*, *he came leaping*. As you know when a man goes leaping, you may know that it is with a *good* will; he came leaping and skipping, *Cant.* he *came leaping upon the mountains, and skipping on the hills.* Leaping, says *Gregory*. How so? why says he, from the throne to the womb, from the womb to the cradle, from the cradle to the cross, and from thence to the throne again; this was his leap.

Oh sirs, oh sirs, how much did this Jesus suffer for *poor* believers? he was hang'd

upon the Croſſe in Mount *Calvary*, that we might ſit upon the Throne in Mount *Sion*.

2 *Uſe.* Secondly by way of *Exhortation.*

Firſt, to ſinners, to unbelievers, to graceleſſe perſons, I have a few words to ſay.

Oh ſirs, oh ſirs, me thinks I cannot but do towards you as Chriſt once did towards *Jeruſalem*, when he came nigh the city he wept over it. Truly ſinners, your ſtate is a weeping ſtate, your ſtate is a miſerable ſtate, you lie open to all the wrath, all the vengeance, all the curſes under Heaven. O poor miſerable ſinners, cannot you pity your ſelves? the Lord of Heaven pity you.

Did Jeſus Chriſt come from Heaven to you ſinners, and will not you come out of your ſins to come to Chriſt? Did Chriſt come from his Fathers boſome, and leſt his Throne, and Crown, and all his glory to come to the poor loſt world, and to die and ſuffer here for poor loſt ſinners, and what, ſinner, will this make no impreſſion upon you? Let me tell you, ſirs, Chriſt came into the world for no other end, and reaſon, but only to die for poor ſinners. It was the great deſign of Chriſt to ſave poor ſinners.

Sirs, if you will not credit me, look into the Scripture, and then ſurely you will be-

believe it, 1 *Tim.* 5. 16. *This is a faithfull ſaying*, ſaith the Apoſtle, *and worthy of all accepta ion, that Jeſus Chriſt came into the world to ſave ſinners.* Mark ſirs, he came into the world to ſave ſinners: *Chriſt* hanged upon the croſs, and wept upon the croſs, and died upon the croſs to ſave ſinners. It was for poor ſinners all the hardſhip, all the wants, all the tryals and buffetings which he met with, it was for the ſakes of poor ſinners; *Chriſt* hath ſuffered all this wo and miſery for thee, and wilt not thou leave thy ſwearing, and thy drunkenneſſe, and wickedneſſe for *Chriſt*. Oh the ſad day that is coming upon thee, how canſt thou anſwer this before God Almighty, that Jeſus Chriſt, the *King of kings*, ſhould *come* into the world, and abaſe himſelf ſo much as to be in a mean eſtate, and yet that this ſhould nothing affect you? Oh who will pity you when you are damned, when you are howling and roaring in hell, that would not pity your ſelves.

Oh for the Lords ſake conſider, that God ſhould come and take our Nature, that he ſhould take our Rags, that we might wear his Robes: and what, will you rather remain in your ſins and die, than come to Chriſt for life. Oh ſinners, for the Lords ſake put off your Beggars Rags, but

You may put on his lovely Robes.

§ I have read of *Alexander* the Great, that when he came against a City, he used to set up a candle, and if they yielded before the candle was out, they should have quarter; but if they *stood out*, then they must expect nothing but hanging, drawing, and quartering. O sirs, *Christ* sets up a candle to thee, and if thou wilt come in to day, thou shalt have mercy, or else there will be none.

§ If all the Angels and Saints in Heaven should fall upon their knees, and say, O Lord, spare this poor creature, one dram of mercy for him, it would not be regarded, the Lord would not hear them: and, therefore, for the Lords sake consider, men are sentenced not only for their sinfulness, but for their slothfulness, *men* may *perish* for being servants that are unprofitable, as well as for *sinners* that are abominable: methinks *you* should take as much delight in those precepts that enjoyn holiness, as in those promises that assure happiness, if the day of mercy leave you graceless, the day of judgment will find you speechless: though you may resist the judgment that he lays before you, yet you can never resist the judgment that he lays upon you: there is no standing before Christ, but by standing in Christ: ungodly men fear no wrath, because

cauſe they feel no wrath, becauſe they ſit unpuniſhed, they think there is no punishment for their ſins; becauſe he goeth on to ſpare them, they go on to provoke him: as he adds to their lives, they add to their luſts; becauſe he is very merciful, they will be very ſinful; becauſe he is very good, they will be very bad; becauſe juſtice winks, men think he is blind; becauſe he doth not reprove them for their ſins, therefore they think he doth approve them in their ſins. But inraged juſtice will avenge the quarrel of abuſed mercy; the longer God forbears, not finding amendment, the ſorer he ſtrikes when he comes to judgement.

O ſinners, though the patience of God be laſting, it is not everlaſting, if by the warning-piece of God you ſhall be conſumed: the longer God is fetching about his hand, the heavier will be the blow when it comes: *I gave her ſpace to repent of her fornication, but ſhe repented not*; what follows? *Behold, I will caſt her into a bed, and they that commit adultery with her*, Rev. 2. 21, 22.

The day that begins in mercy, may end in judgment; God is ſilent as long as our ſins will let him be quiet.

But know that God hath Vials of wrath

filled with indignation, for veſſels of *wrath* fitted for deſtruction; if Gods Mercy do not draw you to Repentance, Gods judgements will drive you to deſtruction, the Sea of Damnation ſhall not be ſweetned with a drop of compaſſion.

Oh ſinners, either ſeek out a Saviour to deliver you from the wrath of God, or elſe find out a ſhoulder to bear you up under the wrath of God.

Oh that you would but conſider your wayes; hath not God ſaid, That no *Swearer*, nor *Drunkard*, nor *Whoremongers*, nor *Adulterers* ſhall enter into the Kingdom of *Heaven*? and ſuch are ſome of you, God knows it, and your Conſcience knows it, and yet you flatter your ſelves, and ſpeak peace to your ſelves, when God ſpeaks not a word of peace to you.

Oh ſinners, think of this before the bottomleſs pit hath ſhut her mouth upon you.

Oh do no longer neglect God and your own ſalvation. *Heb.* 2. 3. *How ſhall we eſcape, if we neglect ſo great ſalvation?* If you neglect the great Salvation, you cannot eſcape the great Damnation.

Secondly, Believers, let me beſeech you to ſtand faſt and to hold faſt that which you have already, *Revel.* 2. 25. *Be thou faithful unto death, and I will give thee a*

Crown

Crown of life, ver. 10. He hath a crown for runners, but a curſe for run-aways. As you look for happineſs as long as God hath a being in heaven, ſo God looketh for holineſs as long as you have a being on earth. *As many as walk according to this rule, peace be upon them*, Gal. 6. 16.

To tread in any other path on earth, is but to miſtake your way to Heaven; whilſt you are on this ſide Eternity, you muſt hold the Scepter of grace in your hands, till God ſets the Crown of glory upon your heads; this is the ſparkling Diamond that is ſet in the Apoſtles Crown, 2 *Tim.* 3. 7. *I have fought a good fight, I have finiſht my courſe, I have kept the faith.*

O believers, it will be your happineſſe, your *glory*, your *honour* another day, if in this day you be found faithful. Oh do not you turn your backs upon the truths of God, as too many in our days have done; they have gone from one Religion unto all; till at laſt they have come from all Religions unto none: that mans beginning was in Hypocriſie, whoſe ending is in Apoſtacy; Indifferency in Religion, is the next ſteep to Apoſtacy from Religion.

Oh do not make him a ſtone of ſtumbling, that God hath made to be a ſtone for building; if the golden chain of duty will not

not hold you, the iron chain of darkneſſe ſhall bind you; if you abuſe your liberty in one world, you wil loſe your liberty in another.

If you had made as much conſcience in your liberty, as you have had Liberty for your Conſcience, it had been well: that ſoul was never related to Chriſt, that was never devoted to Chriſt; there is no obtaining the prize of Happineſſe, without running the race of Happineſſe.

Oh for the Lords ſake, do not you *begin in the Spirit, and end in the fleſh.*

Oh dot not you put your hand to the Plow, , and look backward; be not true to the Father of Lyes, and falſe to the God of Truth; keep cloſe to the Son of God, to the Word of God, to the Ordinances of God, to the Day of God, to the Miniſters of God, to the People of God, and thou wilt be ſafe, *Gal. 6. 9, Be not weary in well doing, for in due ſeaſon you ſhall reap if you faint not.* I ſhall wind up all with that ſaying of *Ignatius, They who adhere to them who adhere not to truth, ſhall never inherit the Kingdom of God.*

THE

HHE

Everlasting Father.

Canticles 5. 16.
He is altogether lovely.

Doct. *That Jesus Christ is infinitely and superlatively lovely.*

MAn is the excellency of the Creature, the Saint is the excellency of the Man, grace is the excellency of the Saint, glory is the excellency of grace.

I now proceed to a fourth Title, and that is, *The Everlasting Father.* For this see *Isa.* 9. 6.

Beloved, we have shewed you from the third Title, *Mighty God*, that Jesus Christ is true and perfect God, a mighty God, mighty with God, mighty as God, the great and mighty God: but now this fourth title holdeth him forth to be a Father, not only a Father but an Everlasting Father, *The Everlasting*

The

The *Proposition* which I shall lay down from this Title is this, *That God in Christ is a Believers Everlasting Father*, That I may clear up this point, I shall lay down these truths.

First, That God in Christ the everlasting Father, hath begot himself in us and us in himself; *He is both the Author and finisher of all our faith*, Heb. 12. 2. of all our joy, of all our peace, of all our life, of all our salvation; he is a father ever begetting and bringing forth himself in us, his light is in us, his love is in us, his nature is in us, his wisdom is in us, his power and strength is in us, *of his fulness we have all received, grace for grace*, John 1. 16. We believers, we in time past, we in time present, we in time to come, we that were, we that are, we that shall be hereafter shall receive of his fulness: and therefore he is called the Everlasting Father.

He is the Sun, we are the Beams; he is the fountain, we are the streams; he is the root, we are the branches; he is the head, we are the members; he is the Father, we are the children: and hence it is, that believers are called his off-spring; we are *the off spring of God*, saith the Apostle.

In creation God hath given us to our selves, but in redemption he hath given him-

himself to us; 'tis a greater favour to be converted, than to be created; yea, far better to have no being, than not to have a new being: 'tis only the new creatures that are heirs of the new *Jerusalem*.

Secondly, God in Christ calleth all his children by his name, he putteth his name upon them.

Do you mark it? *I will write upon them the name of my God*, in Rev. 3. 12. The Saints are called godly, from God; Christians, from Christ; spiritual, from the Spirit; and heavenly, from Heaven, because their conversation is there, because their Head is there, and they be heirs of Heaven: So the wicked be called devilish from the Devil; and cursed, from the Curse; and worldling from the World; and sinners, from Sin.

O the difference, the great difference that there is between the names of Saints, and the names of the wicked. The ungodly be called *dogs*, *vipers*, *swine*, *thorns*, and *ravening wolves*, who lick up, and suck the bloud of the innocent; but the Saints they are called *Jewels*, *Treasures*, *Kings*, *Doves*, *Lillies*, and *Heirs of Glory*.

And hence it is that some good men have gloried more in their name Christian, than in their name Emperour; and have

have thought it greater honour to be a member of Christ, than to be a King upon a Throne; a greater honour to be one of Christs little ones, than one of the worlds great ones.

Indeed sirs, a good heart is better than a great estate, inward holiness is better than outward happiness. A Christ without honors; is better than honors without a Christ; Piety without prosperity, is better than prosperity without piety. Goodness without greatness, is better than greatness without goodness.

That's the second.

Thirdly, God in Christ is a Father, who is tender and full of bowels towards his poor children; when we were full of bloud then he was full of bowels.

Christ is more tender of his body mystical, than he was of his body natural; he suffered his body natural to be hungry, to be thirsty, to be weary, to hang upon the cross, to bleed upon the cross, to suffer upon the cross, to be pierc'd and bored with nails upon the cross.

Oh, he went into the furnace to keep us out of the flames.

But now mark, sirs, for his body mystical.

Oh how tender is he, he loves them, he pities

pities them, he ſmiles upon them, he carries them in his boſom, and dandles them on his knees.

Oh, they are the beauty of his eye, the joy of his heart; he cannot endure to ſee them wronged, ſee them injured or abuſed, every blow they have goes to his very heart.

Saul, Saul, why perſecuteſt thou me? You ſee how tender Chriſt is of his body Myſtical.

This is our *Jonas* who threw himſelf into the ſea of his Fathers wrath to ſave us from drowning.

He hath ſhut the door of hell to keep us from perdition; and he hath opened the Gate of Heaven to let us into Salvation. That's the third.

Fourthly, God in Chriſt is a Father that layeth up for his children; he giveth them ſomething in poſſeſſion, but more in reverſion; a little in hand, and a great deal in hope.

Firſt, He giveth them ſomething in hand, he layeth out for us, he giveth us the ayr to breath in, and the earth to tread upon; he giveth us the Sun, the Moon, and the Stars, Wind, Water, and Fire: he giveth us the Fiſhes of the Sea, the Beaſts of the Earth, and the Fowls of the Air.

Poor

Poor man liveth by death, our natural life is preserved by the death of the creature, and our ſpiritual life by the death of our Saviour; ſo that I may ſay we live by death.

'Tis man's duty to ſerve God, ſince God hath made all the world to ſerve him, in 1 *Tim.* 6.17. ſaith the Apoſtle, *Who giveth us richly all things to enjoy.* Mark, he doth not only give us ſome things, but *all things*; not only all things, but *all things richly to enjoy.*

Secondly; God in Chriſt is a Father that layeth up for his children, as well as layeth out, in *Pſal.* 13. 19. *Oh how great is thy goodneſs which thou haſt laid up for them that fear thee?* *David* wonders at it. Oh how great is thy *goodneſs* which thou haſt laid up! mark the words: So in 2 *Tim.* 4.8. *Henceforth is laid up for me a Crown of righteouſneſs*: What only for you *Paul*? no, *not only for me, but for all them that love his appearing.*

So again, ſee another Scripture for this, 1 *Cor.* 2. 9. *As it is written*, ſaith the Apoſtle, *eye hath not ſeen, nor ear heard, neither can it enter into the heart of man to conceive.*

Why ſirs, what is this which eye has not ſeen, nor ear heard, neither can it enter

ter into the heart of man to conceive? why mark, *The thing that God hath prepared for them that fear him.*

Oh Beloved, God gives his children the beſt portion, the richeſt portion, the greateſt portion; all things be theirs, life is theirs, death is theirs, things preſent are theirs, things to come are theirs, God is theirs, Chriſt is theirs, the Spirit is theirs, Heaven is theirs, and what can they have more? in 1 *Cor.* 3. 23. God gives his children in this world *a talent of Grace*, and in the world to come a *talent of Glory.* They ſhall wear Chriſts Crown above, who wear his croſs below.

Fifthly, God in Chriſt doth protect and defend his children from their enemies, from Satan, from ſin, from the world, from the curſe, from the ſecond death, which is Hell, in *Rev.* 2. 11. *He that overcometh ſhall not be hurt by the ſecond death.*

Mark, a Believer may feel the ſtroke of death, but he ſhall never feel the ſting of death; the firſt death may bring his body to corruption, but the ſecond death ſhall never bring his ſoul to damnation; though he may live a life that is dying, he ſhall not die a death that is living; he that is houſed in Chriſt, ſhall never be houſed in hell:

God

God *protects* his children from all wrongs and injuries, in *Pſal.* 105. 14. *He ſuffers no man to do them wrong, yea, he reproves Kings for their ſakes.*

Pray mark the phraſe well, ſirs, if Kings will lay on Saints the hands of violence, God will lay on Kings the hands of vengeance, *He reproves Kings for their ſakes.*

If Kings will wrong the poor Saints for Chriſts ſake, Chriſt will reprove Kings for the Saints ſake, ſo ſaith the Word of God, they that be Gods before men, be but men before God.

If men will throw Saints into priſon for their piety, God will throw them into hell for their iniquity: mark what the Prophet ſays in *Iſa.* 30. 33. pray mark the phraſe, *Tophet is prepared of old, yea for the King it is prepared,* as if ſo be the Prophet ſhould ſpeak ſo down-right, as though Hell were chiefly prepared for great men.

Oh ſirs, hell is prepared for great men, as well as mean. Theſe to whom God beſtows great mercies, if they abound in great vice, God will inflict great puniſhments; how ſhall they be able to liſt up their heads before Chriſt, who do lift up their hands againſt him.

The Kings of the earth ſtood up, and the

the Rulers were gathered together against the Lord, and against his Christ, Act 4 26. Christ will pass a sentence upon every sentence that hath past. He that saith, *Come ye blessed*, will also say, *Go ye cursed*. That's the fifth.

Sixthly, God in Christ is a Father that teacheth his children, and instructeth his children: *Thy children shall be all taught of the Lord, Isa.* 54. 14. All Gods children be taught of God, God teacheth all his children; and what doth he teach them? Why, among other things he teacheth his children these six lessons.

1. First, he teacheth them to deny themselves. A true believer will lay down his lusts at the command of *Christ*, and his life for the sake of Christ.

2. Secondly, *Christ teacheth* them contentment. Here is another divine lesson which *Christ* teacheth his Children. A believer will be contented to bear the wrath of man for him who bore the wrath of God for him.

3. Thirdly, the vanity of the creature. He teacheth us that all things below be but vanity and vexation of spirit.

A Fourth thing is, the sinfulness of sin.

Fifthly, the deceitfulness of the heart.

Sixthly,

Sixthly, The right knowledge of himself.

Oh Christians, have you learned these lessons? Then let all the actions be Christlike, and walk as you have him for an example; he lived to teach us how to live, and he died to teach us how to die: he that will not follow the example of Christs life, shall never be saved by the merits of his death. As he is a root on which a Saint grows, so he is the rule by which a Saint squares: If he be not thy *Jacobs staff* to guide thee to Heaven, he will never be thy *Jacobs ladder* to *mount* thee up to Heaven. We should be as willing to be ruled by Christ, as we are willing to be saved by Christ; God made one Son like to all, that he might make all his Sons like to one. If the life of Christ be not your pattern, the death of Christ will never be your portion: that's the sixth.

Seventhly, God in Christ is a Father that stamps upon all his children the lovely Image of Jesus Christ, they resemble him to the very life, as it was said of *Constantines* children, they resembled their father to the life. So we may say of believers they resemble Christ to the life; God will suffer no man to wear the livery of *Christ* upon him, who hath not the likeness

ness of Christ within him, 2 *Cor.* 3. last. *We all* (saith the Apostle) *beholding with open face as in a glass, the glory of the Lord, are changed into the same Image, from glory to glory, as by the Spirit of the Lord.*

Oh Sirs, what a rare jewel is grace? the God of grace calls it glory; Mark, from glory to glory, grace is called glory, from glory to glory, that is, from one degree of grace to another; grace is glory militant, and glory is grace triumphant; grace is glory begun, and glory is grace made perfect; grace is the first degree of glory, glory is the highest degree of grace; grace is the seed, glory the flower; grace is the Ring, glory is the sparkling Diamond in the ring, grace is glories infant, and glory is the perfect man of grace; grace is the spring, glory is the harvest, the soul of man is the cabinet, the grace of God is the jewel, Christ will *throw* away the cabinet where he finds not the jewel. He that created us in his Image, will restore us to his Image: That is the seventh particular.

Eighthly, God in Christ is a Father that never dies; other Fathers be dead and gone, our father *Abraham* is dead, our father *Isaac* is dead, our father *Jacob* is dead, and others be dead and gone. Oh but God

in

in Christ is a Father that lives for ever, that loves for ever, that reigns for ever. He's *the Father of Eternity, in Eternity, from Eternity, and to Eternity*, Prov. 8. He *was always, is always, and shall be always*, and he cannot but be *always*, Rev. 1. 8. Christ is the same *before time, in time, and after time*, Heb. 13. 8. *Jesus Christ is the same* (says the Apostle) *Yesterday, and to day, and for ever; of him, and from him, and through him, and to him, and for him are all things*, 1 Col. 16.

Ninthly, God in Christ is a Father that correcteth his children, all whom God loves he chastiseth, though he loves not to chastise; God had one Son without sin, but no son without sorrow; he had one Son without corruption, but no son without correction. *Heb.* 12. 6. *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* Rev. 3. 16. *As many as I love, I rebuke and chasten.* Afflictions are blessings to us, when we can bless God for the afflictions.

Christ tells us, *That he that will be his Disciple, must deny himself, take up his Cross, and follow him*, Mat. 16. 24. There is a four-fold self that must be denied for Jesus Christ, or else we cannot be his Disciples.

First,

First, a Sinful self.
Secondly, a Natural self.
Thirdly, a Self-righteousnes.
And fourthly, a Self-gain or lucre.

Sinful self is to be destroyed, and Natural self is to be denied; we cannot enjoy our selves, till we deny our selves; God is as far from bearing his children for nothing, as he is from beating his children to nothing.

The *Application.* Is it so, that God in Christ is a believers everlasting Father? Oh then what is so sweet a good as Christ, and what is so great an evil as sin? Oh love Christ more, and hate sin more, Christ bringeth life with him, a life of grace, a life of comfort, a life of glory; but sin brings death with it, death of body, death of soul, death here, and death hereafter. *O the blood of Christ speaketh better things than the blood of Abel. Abels* blood cryed for *Vengeance*, but Christ cryed for *Mercy*; he is the pearl of great price, for which the rich Merchant sold all that he had, and bought it, and found more joy in this pearl than ever he did with all that he had: Oh therefore let me beseech you that are his children to love him, & to serve him; he is your everlasting Father therefore do his will on earth, as the Angels do in heaven,

You cannot complain of him for want of mercy, oh let not him complain of you for want of duty; so good hath he been to you as that he hath not been wanting to you in any thing, and will you be wanting to him in every thing?

A son honoureth his father, and a servant his master, *If I then be a father, where is my honour; if a master, where is my fear?* *Mal.* 1. 6. As a father, so he will be reverenced for his goodness; as a master, he will be feared for his greatness. Oh what is that little he desireth of you, to that much he deserveth from you? if honour be not due to him, let it not be bestowed; if it be due to him, let it not be denied: if God do great things for his children, he will not accept of small things from his children.

Do but see the great out-cry that God makes against his own children, *Isai.* 3. 3. *Hear, O heaven, and be astonished, O earth!* What is the matter? *I have nourished and brought up children, and they have rebelled against me:* the nearer the relation, the greater the obligation: Christ is related to them as a Lord to his servants, as a Father to his children, as a Prince to his subjects, as a Head to his members. Where the *relation* is nearest, there the *provocation* is greatest;

greateſt; it is a more pleaſing thing to ſee rebels become children, then it is to ſee children become rebels.

What mother can endure to ſee thoſe lips that drew her breſt to ſuck her *blood*? Oh Chriſtians, you are more known to God then others; therefore you muſt more acknowledge him than others; you do not look for ſo much ſplendor from the burning of a candle, as from the ſhining of the Sun; nor for ſo much moiſture from the dropping of a bucket, as from the diſſolving of a cloud; to whom much is given, of them much ſhall be required. God doth not expect much where little it beſtowed, nor accept little where much is received. *Hear ye the words of the Lord, O children of Iſrael you only have I known of all the families of the earth, Amos* the third, and the ſecond verſe. God hath exalted you above others, and therefore you muſt do more for God then others. It was a great blemiſh to *Hezekiah*, that his returnings were not anſwerable to his receivings.

Oh believers, let me beſeech you to do much, to love much, to give much; to pray much, ſeeing you have received much.

I ſhall wind up all with a word of comfort to you the children of God.

Oh ſirs, God in Chriſt is your Father, your loving Father, your everlaſting Father, and you are his children; therefore fear not, it ſhall go well with you hereand hereafter, *Luk.*12.32. *Fear not little flock for it is yonr fathers good pleaſure to give yon the Kingdome*: he will withhold no good thing from you, *Pſal.*84.11. *He gives grace and glory unto yon.* Grace is the ſilver link that draws the golden link of glory after it.

Prince of Peace,

Canticles 5. 16.

He is altogether lovely.

Doct. *That Jeſus Chriſt is infinitely and Superlatively lovely.*

WHere-ever Chriſt is a Prieſt for Redemption, he is a Prince for Dominion; where-ever he is a Saviour, there is he a Ruler; where he is a Fountain of happineſſe, there he is a Fountain of holineſs;

neſs, where he is a *Redeemer*, there he is a *Refiner*; wherever he takes a burthen from off the creatures back, there he layes a yoke upon the creatures neck, *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us*, Iſai. 33.22.

I ſhall now proceed to the fifth title of Jeſus Chriſt, which is *Prince of peace*; this you have in *Iſai.9.6.*

It is the happineſs of the *Church* of *God*, that although they cannot give peace, yet they may get peace; though they cannot ſettle it on earth, yet they may ſeek it from *heaven: peace* is the well-being of all other *enjoyments*, all other *mercies* ſuck their livelihood at the *breaſt* of *peace*, it is the *mother* of all proſperity; as the life of old *Jacob* was wrapt up in the life of the lad *Benjamin*, ſo is all *happineſs* wrapt up in *peace*. It is the felicity of the *ſaints* on earth, & the glory of the *angels* in heaven: when the old *Hebrews* wiſht any happineſs to any one, they only uſed this expreſſion, *Peace be unto you.*

From this title of *Chriſt*, I ſhall lay down two Propoſitions.

First, that *Sions King* is a peaceable King.

Secondly, that the Lord Jeſus Chriſt, the *Prince of peace*, is the cauſe and foundation of a believers peace.

Doct. These two points lie full in the

words, but I shall only speak to the latter, to wit, that Jesus Christ, the *Prince of peace*, is the cause and foundation of all a believers peace. In the prosecution of it, I shall shew you four things:

First, He is the Peace-bringer.
Secondly, The Peace-maker.
Thirdly, The Peace-giver.
And fourthly, He is the Prince of peace, or the peaceable Prince.

First, Jesus Christ is the *Peace bringer*; he brought in everlasting peace by Righteousness, and not by a Sword, *Luke* 2.14. *Peace on earth, and good will towards men.* Why was the bread of life an hungry, but that he might feed the hungry with the bread of life? Why was rest it self weary, but to give the weary rest? Why was the Prince of peace in trouble, but that he troubled, might have peace? None but the Image of God could restore us to Gods Image; none but the beloved of God, could make us beloved to God; none but the natural Son, could make us sons; none but the wisdom of God could make us wise; none but the Prince of peace, could bring the God of peace, and the peace of God to poor sinners: and therefore he is called our peace, *Ephes.* 2.14.

Oh, what is so sweet a good as Christ, and

and what so great an evil as sin? The former brings us to joy and peace, the latter brings us to woe and misery. That's the first.

Secondly, He is the Peace-maker as well as the Peace-bringer; he is the peace-maker between God and men, sin is the great make-bate between God and the soul, sin is the wall of separation between God and us, but the Prince of peace makes peace between God and us. He paid all debts, & took up all controversies, and blotted out the hand-writing, and hath broken down the partition wall, and made up the great breach between God and man, 2*Cor.* 5. 19. *God was in Christ reconciling the world to himself.* Mark, 'tis in Christ; so likewise elsewhere, *You who were some times far off, he made nigh by the blood of Christ.*

O sinners, Christ is our Peace-maker the Prince of peace makes peace between God and us, he reconcileth God to man, and man to God; so that, though *God* might justly be displeased with us, yet in his Son, is well pleased with us: *God* is more pleased with a *believer* for *Christs* sake, than he was displeased with him for sins sake.

Thirdly, Jesus Christ is the Peace-giver; alas, poor sinners, we have no peace with Angels, no peace with conscience,

nor one with another, till the Prince of peace gives it us: *Peace I leave with you, Peace I give unto you*, said our Lord to his Disciples, *John* 14. 27.

Oh sirs, he gives peace with God: *In* Rom. 5. 1. *We have peace with God through our Lord Jesus Christ.* Christ gives that peace to us, which the world cannot take from us, worldly troubles cannot overcome heavenly peace.

Fourthly he is a Prince of peace, or the peaceable Prince: So he is stiled not only peace, but the Prince of peace. Indeed, beloved, he is all peace to a believer, *her wayes are wayes of pleasantness, and all her paths are peace*, speaking of Christ. *Prov.* 17. Mark, all her paths are peace. Now what are the paths, I shall name six to you.

First, The Path of Repentance.
Secondly, Of Faith.
Thirdly, Of Truth.
Fourthly, Of Self-denial.
Fifthly, Of Obedience.
Sixthly, Of Holiness.

These are all paths of peace, and peaceable paths. Oh sirs, there is no peace to be found but in the paths of peace. As all his works be great and marvelous, so all his ways are peace and pleasantness.

Secondly, His Gospel is a Gospel of peace,

peace 'tis a great mercy to enjoy the *gospel* ofpeace, but a greater mercy to enjoy the peacc of the Gospel.

Thirdly, His reward is peace, *Isai.* 57. 2. *He shall enter into peace.* Here the joys of heaven are called peace; the true sons of peace, and the peaceable sons of truth, shall be crowned with peace, they shall enter into peace.

And thus, Beloved, I have breifely, yea, I have fully, proved the poynt, That Jesus Christ is the cause and foundation of a believers peace.

Vses. Now for the aplication of the poynt, I shall reduce it to four heads.

First, For Information.
Secondly, For Examination.
Thirdly, For Exhortation.
Fourtly, For Consolation.

First, By way of Information, here we may see what great need we stand in of Jesus Christ *O Christians*, is Jesus Christ the cause and foudation of all our peace, then we have no right or title to peace but by the Prince of peace: *we have peace with God*, saith the apostle, but how, *through our Lord Jesus Christ*, we are reconciled to God in Jesus Christ-*And we who were afar off saith Paul, are made nigh by the blood of Christ*, we are onely *acceptable* in the *be-*

So that, beloved, 'tis all in Chriſt, and through Chriſt that we have our peace. A Chriſtleſs man is a peaceleſs man, he hath no peace with God, no peace with Angels, no peace with Conſcience: till we be Chriſts friends, we are own foes. 'Tis true, a wicked man may ſpeak peace to himſelf, but God ſpeaketh not a jot of peace to him; he may ſpeak peace to himſelf, till he falleth into everlaſting flames, *God* is his Enemy, the Devil is his Foe, Angels hate him, all creatures cry for vengeance upon him, in *Iſai.* 57. 21. *There is no peace to the wicked, ſaith my God,* no not a word, not a dramn of peace for a perſon who is out of Chriſt: therefore, oh ſirs, conſider in what need you ſtand of the Prince of peace.

Secondly, It informs us, that to have peace with our Creator and Maker, is the ſweeteſt and beſt thing in the world: Oh how infinitely ſweet is peace! What is ſweeter then peace? Alas, gold is but duſt, pleaſures are but toyes, wit is but a flaſh; beauty but a blaſt, honour but a rattle, life but a vapour; oh, but peace is ſweeter then the ſweeteſt, and better then the beſt of all thoſe.

Firſt, Becauſe he that hath peace with *God*, may come boldly to *God*, *Heb.* 4. 16.

Se-

Secondly, He that hath peace with God hath communion and fellowship with God, 1 *John* 1. 2. *Truly our fellowship is with the Father, and with his Son Jesus Christ.*

Thirdly, He that is at peace with God, is the Son of God. Peace is of all others the most sweet: oh, it is wine to comfort us, and bread to nourish us; it makes a man live comfortably, and die chearfully.

Thirdly, If Jesus Christ, the *Prince of peace*, be the cause and foundation of all our peace, why then, he that wants the *Prince of peace*, wants all good things, he is the miserablest man in the world that is without Christ, he wants reconciliation with God, and interest in Christ; he wants the sealing and comforting of the Spirit, he wants justification; sanctification and adoption; he wants pardon of sin, and freedom from the dominion of sin; he wants that favour which is better than life, that joy which is unspeakable and full of glory, and that faith, a dram of which is more worth than a Kings ransome: he wants those riches which perish not, those evidences for heaven that fail not, that love which dies not, that Kingdom which shakes not.

O beloved, how many things doth that poor

poor ſoul want, which wanteth a Chriſt? *He is wretched, and miſerable, and poor, and blind, and naked,* Rev. 3. 17. Chriſt is a pearl, whoſoever hath him can never be poor, and whoſoever wants him can never be rich: did but men ſee all in this pearl of price, then they would ſell all for this pearl of price.

Fourthly, If Jeſus Chriſt be the cauſe and foundation of our peace, then it is our greateſt concernment to get into favour with the Prince of peace, *Many ſeek the Rulers favour*, ſaith the Scripture. But, oh, ſeek ye the favour of this Prince, poor ſouls! without him, there is no mercy, no peace, no grace, no glory no heaven, no crown, no eternal life, *For this is eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* Joh. 17. 4.

Vſe 2. Secondly, By way of *examination* and *ſelf-trial*, the trial of our ſelves is the ready way to the knowledg of our ſelves, Oh Chriſtians, would you ſee your God? then caſt your eyes upward; would you ſee your ſelves? then caſt your eyes inward. Contemplation is a Glaſs to ſee our God in: 'Tis of greater concernment to know the eſtate of our hearts, than to know the ſtate of the Kingdome.

And therefore, I beſeech you examine your

your ſelves, that yon may know your ſelves, that you may know whoſe you are while you live, and whither you ſhall go when you die, and what will become of you to all eternity.

Oh ſirs, bring your ſelves to the tryal, and try your ſelves, and ſee whether you be in the faith, and the faith in you; faith is ſuch a grace, that a man cannot be ſaved without it, and not a man can be damned that hath it.

Oh ſee, whether you be in the narrow way that leadeth to life, or in the broad way that leadeth to death; whether your hearts be chairs for vice to ſit in, or *thrones* for grace to rule in, whether you are one of Chriſts ſpouſe, or the Devils harlot; whether you are heirs of heaven, or hell; whether you be ſathans bond-men, or *gods* freemen; examination is the beaten *path* to perfection, 1 *Cor.* 1. 26. *Not many wiſe, not many mighty, not many noble are called.* 'Tis ſeldome ſeen that the ſparkeling *Diamond* of a great eſtate, is ſet in the gold-ring of a gracious heart.

A man may be great with *Saul*, and graceleſs; rich, with *Dives*, and miſerable: The richeſt are often times the pooreſt, and the pooreſt often times the richeſt.

On how many thred-bare ſoules may there

there be found under silken coats, & purple robes? they who live most downward, die most upward; a sight of our selves in grace, will certainly bring us, to a sight of our selves in glory: those sins shall never make a hell for us, that be a hell to us.

Use 3. But it is time for me to turn my speech into an exhortation, and oh that you would encourage me with your resolution to obey my message this day, that is to make your peace with the Prince of peace, that you may be the true Sons of peace, and the peaceable sons of truth, that you may be righteous before God, and holy before men, that you may gloriously shine in glory, and that you may have peace with God, and with Angels, and with your own consciences, and with one another.

Well sirs, what say you in answer to my message? shall the Prince of peace be your Love and Lord, your neareſt and deareſt, your joy, and your delight? will you kiss the Son, will you make your peace, with the God of peace, and give up your souls and lives to be ruled by him? these things I exhort you to, and God expects them at your hands; but that this Exhortation may stay with you, I shall back it with some pressing considerations.

first,

First, consider Gods goodness and good will towards men; God hath given you rich means, that you may make and secure your peace with God.

First, he hath given you the Lamb and the Gospel.

Secondly, he hath graciously given time and opportunity.

Thirdly, mercies and afflictions; mercies to draw you, and afflictions to drive you.

Fourthly, he hath given you Preachers, both inward and outward Preachers: by outward Preachers I mean, the Ministers of Christ, who beseech you and intreat you, for Christs sake to be reconciled to God, and make your peace with God: by inward Preachers, I mean your own conscience that judgeth you, and checketh you, and reproveth you for your sins and abominations.

Fifthly, he hath given you precepts and promises; precepts commanding you to do, and promises assuring you of a glorious reward for your doing.

Sixthly, the spirit & convictions. *Gen. 6. My spirit shall not always strive with man.* Oh how long will *you yet* stand out against God? *what have you to say against this?* how can you answer this when you and I shall appear before Gods Judgment seat? have you

you any thing to pay againſt this? Oh ſad will be your end, unleſs you make your peace with God, and therefore, ſeeing God hath given theſe things to you that you may make and ſecure your peace with him.

He that liveth in ſin without repentance, ſhall die in ſin without ſogiveneſs that's the firſt.

Secondly, God inviteth & wooeth you to come and make your peace with him. *Iſa.* 55. 1. *Ho every one that thirſteth, come ye to the water, and he that hath no mony, come ye buy and eat, yea, come and buy wine and milk without money, and without price.*

Beloved! Here is three comes in this Text to ſhew the infinite willingneſs of God to ſave poor ſinners: ſo in *Rev.* 22 17. *The Bride and Spirit ſay come* (here is three comes again in this Text) *and whoſo ever will, let him take of the water of life freely, and he that is a thirſty let him come.* What, are there none thirſty among you? do none thirſt for Chriſt, and grace, and heaven, if you come firs, here you may have grace, and mercy, and happineſſe: now, for the Loeds ſake, conſider wherefore is all this, but that you may make your peace with God: ſhall the God of heaven

call

call, and will you not hear? what! will you rather ſtay in your ſins and die, than go to Chriſt for life? Oh ſirs, go to the Prince of peace for peace, that you may have peace; if you do not lay your ſins to your hearts, that you may be humbled for them, God will lay them to your charge, that you may be damned for them.

A third conſideration is this, either you muſt taſte of Gods goodneſs or of his fury; there is not a man, woman, or child amongſt you, but muſt partake of the one or the other, your portion will be either joy or ſorrow, either *deſolation* or *conſolation*, if you be not trees for bearing, you muſt be trees for burnings; if *you* are *not* for fruit you muſt be for flames; if you do not ſwim in the water-works of repentance, you ſhall burn in fire-works of vengeance; if you will not go and make your peace with God, that you may have heaven, you ſhall go to hell for not making your peace; one of them you muſt do. Oh ſirs, *I* have ſet life and death, heaven and hell, bitter and ſweet before you this day, will you make your peace with God or not? Will you ſtill go on in a way of wickedneſs, breaking his Laws, grieving his Spirit? will

will *you* die a natural death, before *you* live a ſpiritual life? I ſay then, if you live ſo, and die ſo, you ſhall be damned with the damned, and puniſhed with the puniſhment of hell, and be ſent to hell with loads of wrath upon your backs: *Ye ſhall have your part in that lake which burns with fire and brimſtone, which is the ſecond death: He that believes ſhall be ſaved, and he that believes not ſhall be damned*, ſaid our Lord, *Mark* 16. 16. Oh ſirs, it is better to repent without periſhing, than to periſh without repenting; and therefore look to it as well as you will, are you able to deal with God? Alas, alas, all the world is but as a drop of water in compariſon of God, and therefore make your peace with him, *Heb.* 2. 3. *How ſhall we eſcape, if we neglect ſo great ſalvation?*

Fourthly, Conſider what the damned in hell would give for thoſe offers of mercy that are now offered to you: certainly they would give ten thouſand worlds, if they had them, for thoſe opportunities that you enjoy. Should God ſay to poor wretches that are now ſuffering in hell for their drunkenneſs upon earth, and their whoring & abominations, as he doth to us, *Come to me all ye that are weary and heavy laden, and I will give you reſt*? Oh how

how earneſtly would they now catch the word out of Gods mouth?

Oh, beloved, the Devils are too well acquainted with miſery, to put by mercy, if it were offered to them.

But alas, alas, poor damned wretches, there is no dram of mercy for them, no not ſo much as a drop of water for them, not one drop of water to cool their flaming tongues.

Oh that you would conſider this, and make your peace with God before death comes: which may be the next night for ought you know: if you looſe your golden ſeaſon, you looſe your ſouls.

Therefore make your peace with *God*. that it may not be ſaid to you as it was once to *Jeruſalem*, in *Luk.* 19. 42. *Oh that thou hadſt known in this thy day, the things that concern thy peace, but now they are hid from thy eyes.* Here was a weeping word, a ſad word to *Jeruſalem*.

Alas, now it is hid from their eyes, their golden ſeaſon is gone, there is no peace to be had; and therefore I beg of you, as though I were condemned, and begging for my life, ſo I beg of you, in the bowels of Chriſt, and for your ſouls ſake, make your peace with God.

Fifthly,

Firſt, ſeriouſly conſider the multitude of ſins thou art guilty of, even more then the hairs of thy head, or the ſand on the ſee ſhore, or the ſtars in the *heaven*, which are innumerable, ſaith *David*, *they are more then the hairs of my head*, Pſal. 40. 12.

Alas, one of thy ſins were enough to ſink thee into hell for ever; what advantage doth *Dives* reap in hell of all the delicate banquets that he had on earth? Oh think of that time, wherein you ſhall be aſhamed of nothing but your wickedneſs, and glory in nothing but your holineſs.

Sin it is like a *ſerpent* in the boſom that is ſtinging, or like a *theif* in the cloſet that is ſtealing, or like *poiſon*, in the ſtomach that is poiſoning, or like a *ſword* in the bowels that is killing: ſome are in hell already for the ſame ſins thou liveſt in, and if thou liveſt and dieſt without *Chriſt*, thou ſhalt ere long be with them; therefore I ſay, make thy peace with God.

Sixthly, conſider that there is more bitterneſs following upon ſins ending, then ever there was ſweetneſs flowing from ſins actings; you that ſee nothing but well in its commiſſion, will ſuffer nothing but woe in its concluſion; it is better here to forego the pleaſures of ſin, then hereafter to undergo the pain of ſin, you that ſin for your

your profit, will never profit by your ſins: he that likes the works of ſin to do them, will never like the wages of ſin to have them; ſin is both ſhameful and damnable; it ſhameth men in this world, and damneth them in the other world: its like *Judas* that at firſt ſalutes us, but at laſt betrayes us; or like *Delila*, to ſmile in our faces, and betraye us into our enemies hands. Oh ſinners, think of this, and part with your ſins, that you may meet with your Saviour, and make your peace with him.

Seventhly, conſider the heavy judgements that hang over your heads; you lie open to all the judgements in this life and torments in the life to come. Oh you ſinners, the day is haſting upon you, wherein you will have miſery without mercy, ſorrows without ſuccour, pain without eaſe, puniſhment without pitty, & torment without end, unleſs repentance do prevent. 2 *Theſ.* 1. 7. *The Lord Jeſus ſhall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God; & that obey not the* Goſpel *of our* Lord *Jeſus* Chriſt, *who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, & from the glory of his power*: O let the hearing of this prevent the feeling of this poor ſinner.

Eighthly,

Eighthly and laſtly, if none of the former arguments or conſiderations prevail with you, to make your peace with the Prince of peace, yet let this one, I beſeech you, and that is the readineſs and willingneſs of God to give Chriſt, and Chriſt to give himſelf to you. Oh ſinners, is God willing to give his Son, and are you not willing to receive his Son? Conſider the willingneſs of God, *Behold, I ſtand at the door and knock, if any man hear my voice, and open the door, I will come in unto him, and will ſup with him.*

Mark ſinners, here behold I ſtand, who I, I that have heaven to give, *I* that have a crown to give, *I* that have all joyes to give, *I* that have my ſelf to give, *I* ſtand and knock, do you ſee this poor ſinners; who it is that ſtands at the door of your hearts and knocks? why it is the King of Saints, the Prince of peace, the mighty God, and will you not open to him? What are you unwilling to be ſaved, to go to heaven, and to be happy for ever? What, are you unwilling to be delivered from *Satan* from ſin, and from the flames of hell? If you be willing, then make your peace with God, for God is willing to open heaven to you, if you be but willing to open your hearts to him; he is willing to ſave you; if

you

you be but willing to be saved; he is willing to give a Christ, if you be willing to receive a Christ, and therefore, poor souls, let these considerations provoke you to goe for life to the Lord of life, to goe for peace to the Prince of peace, to goe for grace to the God of grace: were men so diligent as to do their best, God is so indulgent, He would forgive the worst.

THE

Elect Precious.

Canticles 5. 16.

He is altogether lovely.

Doct. *That Jesus Christ is infinitely and Superlatively Lovely.*

WHo can be weary of preaching, or hearing, or reading, or learning Christ, who is so precious and lovely? *Mahomet* is the *Turks* love, *Moses* is the

the *Jews* love, the *Pope* is the *Papists* love, but Christ is a believers love.

I shall now make some entrance upon Christ sixth famous and lovely title, *The Elect precious*; this you have in 1 *Pet.* 2. 6.

From this excellent Title I shall lay down two propositions.

Doct. 1. First, That Jesus Christ the Mediator, is God the Father Elect; I pray mark firs, there is a three-fold Elect of God.

First, The Elect Jesus Christ, *Isai.* 42. 1. *Behold my servant, my elect*, saith the Father, speaking of Christ.

Secondly, the Elect Angels, in 1 *Tim.* 5. 21. *I charge thee before God, and our Lord Jesus Christ, and the elect Angels.*

Thirdly, The Elect Saints, and for this see *Col.* 3. 12. *Put on therefore as the elect of God, holy and beloved, bowels of mercy.*

But alas, what are the elect Angels, or elect Saints, to the elect Precious? *It* is only blessed *Jesus* that is the elect precious, and precious to the elect.

But *I* shall not stand upon this point, but proceed to the second.

Doct. 2. And that is this, That a crucified and glorified Christ is very precious to all believing Saints.

In handling of this precious point, *I* shall

ſhall ſhew you five things.

First, That he is precious.

Secondly, He is moſt precious.

Thirdly, He is all precious.

Fourthly, He is alwaies precious.

And Fifthly, Why he is ſo precious.

First, that he is precious; Jeſus Chriſt is precious three wayes, to God, to Angels, to Saints.

First, to God the Father; and this will appear by what God the Father hath ſaid himſelf of his Son, *Iſa.* 42. 1. *My Elect in whom my ſoul delighteth* here you ſee, Chriſtians, what God ſaith of Chriſt; the Soul of God delights in the Son of God. So again, *Mat.* 3. 17. *This is my beloved Son in whom I am well pleaſed:* Mark here, not only pleaſed, but well pleaſed.

Oh how precious is Chriſt to God the Father. The Lord Jeſus, though he was a man of ſorrow yet he was not a man of ſin; he had correction but not corruption; he that was a way to others, never went out of the way himſelf. Jeſus Chriſt muſt needs be precious to the Father, becauſe he never diſpleaſed him in any thing but pleaſed him in every thing, *John* 8. 29. Chriſt there ſpeaking of himſelf, *I do alwayes the things that please him*, ſaid our Lord Jeſus.

Oh friends, it will be your glory, your

crown, your honour and happiness another day, if in this day you do the things that please God: So did Christ here, *I do always those things that please him.* Christ went about doing good, he must neds please the Father, *For he went about doing good,* Acts 10. 38. He did not always stay in a place, *but he went about doing good.*

And truly Sirs, if people were not made better by his coming, they might thank themselves, *For he went about doing good.* As he was never ill-employed, he was never unemployed, as he opened the Scriptures to our understandings, so he opened our understandings to the Scriptures: That's the first.

Secondly, He is very precious to the Angels as well as to the Father; the Angels were very joyful at the birth of Christ their Lord; *They sang praises to God on high* Lu. 2. 13, 14. See, with what joy and triumph, the Angels sang at the birth of Christ! Oh how precious is Christ to the elect Angels! The Angels adore him, *Let all the Angels of God worship him,* Heb. 1. 6. The Lord of Hosts is worshipped by an host of Anels. *Let all the Angels of God worship him.*

2 The Angels desire to pry into the mysteries of the Gospel of grace, as you may see, 1 *Pet.* 1. 12. The Angels, though they are *glorious* to all eternity, *look* upon it as not

below

below them to pry *into* Christs mystery. Oh Sirs, the Angels are desirous to know these things which we neglect to know.

Thirdly, The Angels stand before him as waiting men to serve God, and to serve such as are Gods; when he bids them go, they go; come, and they come; do this, and they do it; they do all his commands, *Psal.* 103. 20.

Jesus Christ is the Creator of Angels, the Lord of Angels, the Prince of Angels, the head of Angels, *Col.* 1. 16, The Son of God is very precious to the Angels of God. Do you see, Sirs, how precious Christ is to the Angels of God? and well he may, for indeed he is the precious Jewel in the Cabinet of glory,

Thirdly, Jesus Christ is precious to the Saints, as well as to the Father and Angels, 1 *Pet.* 2. 7. you have there a full text to this purpose, *Unto you therefore which believe, he is precious*: Mark here, unto you, what you? to you therefore which believe he is precious: he is precious indeed to them that believe, and no wonder, he is a believers all; now that which is his all, must needs be precious; Christ is his all, he is all that he hath, he is all that he *enjoys*; *Christ is all* that he is worth, he is all that they are; they are no such thing without him, they have no-

thing without him; whatever they are worth, it is he that maketh them worth it. 'tis not worth a mans while to live, unless he live in Christ; Christ is the gain of a believer, living or dying; so that whatever is good for a Believer, he must say, for this I am beholding to Christ, saith he, *All things are yours, and ye are Christs.*

Now Sirs, let me give you a little more particular account of the Christians worth, an Inventory of his estate, and all along I shall shew you, that Christ is the worth of all that. What is it that maketh a believer so precious and so excellent? why 'tis such things as these:

First, He is a living man.
Secondly, He is a seeing man.
Thirdly, He is a person of Honour.
Fourthly, He hath a great deal of joy, and hopes of more.
Fifthly, He is righteous and holy, and in a word, he is saved at last.

These are the things that make a Christian so excellent a person, and he hath none of these but by Christ, and he hath all this alone by Christ.

First, This is the excellency of a Christian, that he is a living man; there's no man on earth can in a spiritual sense be called a living man, but a believer; all men be dead men

men but they that believe. You know it was ſaid of the Prodigal, while he lived in his ſin he was dead. *This my ſon that was dead, and is now alive.* When he believed, then he was alive.

Now Sirs, as it is in the things of nature, Life is the moſt valuable thing which we have, *Skin for skin, and all that a man hath, will he give for his life*; a man will rather part with his livelyhood than with his life, becauſe his life is ſo dear to him. Now beloved, if natural life be ſo deſirable a thing, what is ſpiritual life, that which in Scripture is called *the life of God*? now the believer is the only living man, every other man is ſpiritually dead: But now how comes the believer to live? by whom doth he live? why 'Tis *Chriſt Jeſus*, Gal. 2 20. *I am crucified with Chriſt, nevertheleſs I live*: what crucified, and yet live? Yes, Chriſt was crucified and yet lives; & ſo did *Paul* in a reſemblance & conformity to Chriſt; *I live*, ſayes he, *yet not I but Chriſt which lives in me; and the life which I now live in the fleſh, I live by the faith of the Son of God.* So that *Paul* will not call his life his own, but only as he deriveth it from Chriſt, Chriſt lived in him more then he himſelf lived.

Secondly, The excellency of a Believer lies in this, That he is a ſeeing man; 'tis

ſight which puts the difference betweeen perſon and perſon: it is a ſad thing to be born blind, or to be blind after a man is born. Now all men are either born blind, or blinded after they are born, or both.

Now beloved, would you know how precious ſight is? Ask a blind man who once could ſee: we read of a poor man, who comes running to Chriſt, and cryes out, *Lord have mercy upon me*; why, what mercy was it that he begged with ſo much earneſtneſs? *O Lord that I may receive my ſight.* Now Sirs, if in Nature the having the ſight of our eyes be a thing that makes us ſo much more excellent then otherwiſe we ſhould be without it. Oh then how much value ſhould we put upon this ſpiritual light which refers to our ſouls? We can much better want the *eyes of our heads*, then the eyes of our underſtandings.

Now in a ſpiritual ſenſe, there's no man a ſeeing man but a believer; no man ſaw *Chriſt* ſavingly, but they who ſaw him believingly; every man but a believer walks in darkneſs may he is darkneſs. The Apoſtle, *Epheſ.* 5. 8. tells us ſomewhat to this purpoſe, *You were ſometimes darkneſs, but now are you light in the Lord*, in the Lord Jeſus Chriſt; you ſee, the believer doth ſee, and how he comes to ſee, it is in the Lord that he ſees, he was as dark as others, and as blind as others, till he

was

was in the Lord, and no ſooner was he in the Lord, but he was light in the Lord; That's the ſecond.

Thirdly, The excellency of the beliver lies in this, that he is a very beautiful and honourable perſon.

Now beauty and honour be the taking raviſhing things of this world; now all but believers be deformed perſons, there's no beauty nor comelineſs why they ſhould be deſired; but now the believer is a very lovely beautiful perſon, he is ſo in the eyes of God, *Ezek.* 16. 13, 14. *And I put a jewel on thy forehead, and ear-rings in thy ears*; and ſo he goes on, and ſayes, *Thou waſt exceeding beautiful, and didſt proſper into a Kingdom*: But now mark how ſhe came by this beauty, in the next verſe, *And thy renown went forth among the Heathen for thy beauty, for it was perfect through the comelineſs which I put upon thee, ſaith the Lord God*; ſhe was not only beautiful in the eyes of the Lord, but ſhe had her beauty alſo from the Lord. And as they are thus lovely and taking in the eyes of God, ſo alſo of good Angels and Saints too; as glorious a place as Heaven is the Angels think it not below them to wait upon the Images and pictures of Chriſt here below, that is, to wait upon believers and be their Lords Guardians here upon earth,

Heb 1.14. *Are they not all miniſtring Spirits ſent forth to miniſter for them who ſhall be heirs of ſalvation?* but this is not all they do for them, they will not leave them when they die, but take these lovely ſouls, and tranſport them to a better Country then ever this world was to them; for it is no Paradox to ſay this, that there's no believer goes to heaven, but he goes in the arms of Angels, *Lu.* 16. In that Parabolical Hiſtory of *Dives* and *Lazarus*, ſayes the Text, *Lazarus* dyed, believing *Lazarus* dyed, *and his ſoul was carried by Angels into Abrahams boſom*, that is to heaven. O what an honour have believers in their death, that the very Angels tranſport their ſouls to heaven? and they are alſo very lovely and honourable in the eyes of all good men: the truth is, there is ſcarce any man fit company for believers, but believers; and, therefore, ſayes the Apoſtle, *Be not unequally yoaked, believers with unbelievers.*

Now *good men* be much taken with a believer, though he be a ſtranger to them on all other accounts; they are very fond one of another in this world, and had rather ſuffer together then live with other men. Now this makes a believer ſo excellent, that he's thus *beautiful* ~~and~~ *honourable* in the eyes of God, and *good* Angels, and *good* men: now all this beauty

beauty and honour they have from Christ, see that Text before quoted, *To you who believe, he's an honour*, so the words may be read: 'tis Christ that makes them *honorable* in the eyes of God, and in the eyes of good Angels, and good men; and all that beauty and honour they have, 'tis through Christ, he is their worth in every capacity.

Fourthly, That which makes a believer so excellent, is, that he hath joy; all other men have no joy, but that which is not worth the having.

Alas, the joy of the hypocrite what is it, but as the crackling of thorns under a pot? but now a Believer hath a joy that no man intermedleth with, nor no man partakes of. But how, where hath he his joy? why in and from the Lord, *These things I speak*, sayes Christ, *that my joy might be in you.* They have it from the Lord, and having it from the Lord, they rejoyce in the Lord, *We rejoyce in Christ Jesus*, sayes Paul, *and have no confidence in the flesh.*

Fifthly, Have they hope? it is from Christ, and indeed none have hope but they, for without God, & without Christ, and without hope are put together, in *Eph.* 2.12. but now the believer hath good hope, and this bears up many times.

Alexander thought this so brave a thing,

that when he gave this man whole Countries, and to another vast Treasures, and being asked what he would keep for himself, sayes he, *I will keep Hope*; for he thought it enough for so brave and great a soul as his, to hope for that which would make him do whatever he was able to do, or any one could think.

The hopes of mercy, and joy, and peace, will carry a man through thousands of difficulties: Now the believer hath this hope, but he hath it from Christ *Col.* 1. 27. *Christ in you the hope of glory.*

Sixthly, Are they wise, are they righteous, are they holy? and none be so but they; every sinner is a fool, and therefore in Scripture is called by the name of a foolish man, he playes the fool all the time he spends out of the fear of God; all sinning-time is fooling time.

Now the believer is a wise man, & he is a righteous man, and a holy man: but how comes it to be thus now? Take an account of it, in 1 *Cor.* 1. 30. Pray mark, here now *Christ* is the *all* of a believer, *Of him are ye in Christ Jesus, who of God is made to us wisdom, and righteousness, and sanctification, and redemption.* 08

So that, you see, if a believer be a wise man, he may thank Christ for it; if he be a righte

righteous man, if he be a holy man, he may thank Christ for it, for he of God is made to us wisdom, and righteousness, and sanctification, and redemption.

Lastly, In a word, are they saved? and indeed this is the complement, I, the complement of all the rest, are they saved, and none are saved but believers, for says Christ *He that believes shall be saved, and he that believes, not shall be damned.*

The believer is already in the state of salvation, as the unbeliever is in the state of damnation; by nature we are all children of wrath: now faith in Jesus Christ is the means that God appoints to free us from being children of wrath. Now he that believes is past this, he shall not be condemned, he shall be saved; and how comes he to be saved? *tis by Christ*, by believing in Christ.

Oh, who is the Saviour but Christ? To be in Christ is Heaven below, and to be with Christ is Heaven above; but there is no being with Christ above, if we are not in Christ here below.

Thus you see beloved, whatever it is that makes the believer excellent and precious it is Christ that makes him worth all that, he hath it all from Christ, Christ is his all in all: Now put all this together, and see if there be no great reason, that Christ should be precious to believers.

Secondly,

Secondly, As Jesus Christ is precious, so he is most precious; O Sirs, Angels are precious, Saints are precious, friends are precious, heaven is precious, but a Christ, a Saviour, is ten thousand times more precious then these; a *believer* had rather have Christ without Heaven, then Heaven without Christ *Whom have I in heaven but thee? and there is none upon earth which I desire besides thee*, Psal. 73. 25.

Let a Believer search heaven & earth, yet he will find nothing comparable to God; to be like to him is our happiness, & to draw near to him is our holiness.

You will say beloved, life is precious, freedome is precious, health is precious, peace is precious, food and rayment is precious, gold & silver is precious, parts and gifts are precious, jewels & pearls are precious, kingdoms and crowns are precious; indeed they are in their places, but nothing in comparison of Jesus Christ.

Mark Sirs, what the Apostle saith, *Phil.* 3.8. *Yea doubtless I account all things but loss for the excellency of the knowledg of Jesus Christ my Lord.*

I account all things but loss, nay, that is not all, *I count them but dung that I may win Christ*; what is our life but a warfare? And what is the world but a thorowfare? it is only

only the best of beings, that can bestow the best of blessings.

O how *good* is a *believers* God, that doth not only shorten his *Pilgrimage* for him, but sweeten his *Pilgrimage* to him. Oh! *Christ* is a believers all, & therefore he is more precious then all, he hath all in *Christ*, and nothing out of *Christ*, there is not such a thing as a believer is without him: by faith we have an interest in *Christ*, we have an interest in *God*, & by having an interest in *God*, we have an interest in all things; the believer is the only blessed man, the only happy man, the only rich man, *Rev.* 21. 7. *He that overcometh shall inherit all things.*

O what a glorious inheritance are they born to that are new born! all things are theirs, & they shall inherit all things; what can they desire more than all? all that *Christ* hath is theirs, his Wisdom is theirs to teach them, his Love is theirs to pity them, his Spirit is theirs to comfort them, his Word is theirs to counsel them, his Mercy is theirs to save them, his Angels are theirs to guard them, his Righteousness is theirs to justifie them, his Power is theirs to protect them, and his Glory is theirs to crown them.

O Sirs, Christ cannot but be most precious to a believer, because all his precious comforts come from Christ. The Lord Jesus

is

is fairer then the fairrſt, ſweeter then the ſweeteſt, nearer then the neareſt, and dearer then the deareſt, & richer then the richeſt, and better then the beſt, the *Elect precius* is of all the moſt precious.

Firſt, Becauſe he is the greateſt gift that God can give or we can receive; *God ſo loved the world, that he gave his only begotten Son*, this is more then if he had given us all the world; for God hath but one Son, and can make no more Sons; but God can make more worlds at his pleaſure; this gift is God himſelf, and God can give us no greater gift then himſelf: we may ſay as one ſaid to *Cæſar*, when he gave him a great reward; *This is too great a gift* (ſaid he) *for me to receive, but it is not too great for me to give*, (ſaid *Cæſar*.)

Secondly, Becauſe he is the richeſt gift that ever was given, for *Chriſt* is all in all; if he hath given us Chriſt, *He will give us all things elſe*, *Rom.* 8.32. He is that one thing needful that brings all things; yea, he is that gift of God, *If thou kneweſt that gift of God*, ſaid our Saviour, *Joh.* 4 10. *thou wouldſt have asked for it, and begged it of me.*

Why is *Chriſt* called *the gifts of God*? ſurely God hath given us more gifts then one; true, but as one Sun is more worth then all the Stars, ſo that this gift excels them all,

according

recording to the Proverb; *We bleſs not God for Stars when the Sun ſhines; for when the Sun ſhines, the Star appear not.*

Thirdly, Becauſe he is the choiceſt gift that God hath to give, other gifts he gives promiſcuouſly to good and bad, ſo as no man knoweth love or hatred by any thing that is before him, *Eccle.* 9. 1. *Judas* had the bag, and *Dives* fared deliciouſly every day, when *Lazarus* would have ben glad of his crumbs; but God never gives this gift to any but whom he loves with his deareſt ſpecial and eternal love.

Suppoſe ſome Prince ſhould woo a great Lady, and had a Jewel worth a million, it may be, he would ſcatter peices of ſilver, or give ſome ſlight tokens of *favour* unto the ſervants, but the rich Jewel that he gives to his Spouſe. This Jewel is Chriſt; *Abraham* may give to *Iſhmael* a bottle of Milk, but *Iſaac* had the Inheritance.

Fourthly, The Lord Jeſus is the rareſt gift of all others whatſoever, Chriſt is a gift given but to a very few, here one, and there another; million of millions periſh for not knowing and truſting in Chriſt.

Oh what a rare jewel is Chriſt! though our ſoul is more worth then a world, yet a world of ſouls is not worth Chriſt; it is he that makes us bleſſed in life, happy in death, and glorious after death. Fifth-

Fifthly, The Lord Jesus is the sweetest gift of all others, for if God gives us *Christ*, then he gives us all other gifts in his love, and they come as blessings sweetned to us: they that have this *good*, shall want no *good*. *The young Lions do lack & suffer hunger, but they that seek the Lord shall not want any good thing* Ps. 34. Now put all this together, and you will see a Christ to be most precious.

Thirdly, He *is altogether precious*. I told you the last day, that *Christ is precious*, and indeed I told you the truth, for they are not only my sayings, but Gods sayings, therefore they are true, he is all precious; there is *nothing* in *Christ* but what is precious, he is amiable and desirable, he is fulness & sweetness, greatness and goodness, light and life, wisdom and knowledg, pleasures and treasures, holiness & happiness: *Believers* enjoy all things in *Christ*, & *Christ* in all things: he is the joy of a *Believers* life, and the life of a *Believers* joy.

O Sirs, *Christ* is precious, *Christ* is very precious, *Christ* is most precious, *Christ* is alwayes precious, *Christ* is altogether precious to the believing soul.

First, His *Name is precious*, he is called a *precious stone*, in *Isa.* 28. 26. *Christ* is there called a *precious stone*.

Secondly, His *blood is precious*, in 1 *Pet.* 1. 19.

19. his bloud is there called *precious bloud*: and well it may; for a drop of his bloud is worth a Sea of ours, and yet he dyed our death, that we might live his life.

Thirdly, *Faith is precious*, in 2 *Pet.* 1. 1. Faith is there called *precious faith*, the least grain of faith is more worth than all the gold in *Europe*.

Fourthly, His *promises are precious*, in 2 *Pet.* 1. 4. Giving to us exceeding *great* & *precious promises*: *Christs promises* are called *great and precious promises*: Why *great*, and why *precious*? They are *great* for their extent, and *precious* for their excellencies.

Fifthly, His *Gifts and Graces are precious*, Prov. 3. 15. *More precious then Rubies*, all things thou canst desire are not to be compared to them.

Sixthly, His *Members are precious*, in Is. 43. 4. *Since thou hast been precious in my sight thou hast been honourable*: here you see the Members of Christ are called precious.

A believer indeed is a *Raven* in the worlds eye, but a *Dove* in Christs eye: the Saints in the worlds account are dung & dirt, but in Gods account they are jewels and pearls.

Graceless men look upon Gods people as cast-aways, but God will give whole Kingdoms for their ransom: wicked men may call the Saints factious, but God calls the Saints precious.

In-

Indeed Sirs, the scoffers and jeerers of the people of God in other ages, were but bunglers to the scoffers and jeerers of the people of God in our age.

Well, there is a time coming when *Christ* will laugh at the ungodly, for now laughing at godliness; though holiness be that which a sinner scorns, yet holiness is that which a Saviour crowns.

As you expect happiness from God above, so God expects holiness from you below; therefore be godly as the godly.

Seventhly, The reproaches of *Christ are* precious, in *Heb.* 11. 26. *Esteeming the reproaches of Christ greater riches then the treasures of Egypt.*

I beseech you mark here, it is not here said, that *Moses* did esteem the person of *Christ*, or the members of *Christ*, or the priviledge of *Christ*, or the glory of *Christ*, greater riches then the treasures of *Egypt*, but he esteems the reproaches of *Christ* above the treasures of *Egypt*.

O beloved, the worst of *Christ* is better then the best of the world, *Christs cross* is sweeter then the worlds *crown*; the reproaches of *Christ* are greater riches then the treasures of *Egypt*: *Esteeming the reproaches of Christ greater riches then the treasures of Egypt.*

Will

Will you give me leave to tell you that which few believe, and that is, that afflictions be good and precious, few believe this truth, that afflictions are good and precious and yet let me tell you, it is a great truth, and this I shall make appear.

Now beloved, if I can prove that afflictions and reproaches for *Christ* be good and precious, which is the worst of *Christ*, then you will conclude with me, that *Christ is all precious.*

First, that must needs be good which comes from the only good; now afflictions come from God, who is the only good, *Psa.* 39.9. *I was dumb, and opened not my mouth,* saith *David.* Why? because thou didst it: I was silent, I did not speak: Why *David?* because thou didst it.

Secondly, That must needs be *good* which was suffered by the sweetest *good*; now afflictions were endured by *Christ*, who is the sweetest *good*; *He was a man of sorrows, and acquainted with grief,* Isa. 53. 5.

Thirdly, That must needs be *good*, which fits and prepares us for a glorious estate, the eternal *good.* Now thus doth affliction, *It was good for me that I was afflicted,* saith *David,* Psal. 119. 71. Do you see Christians, *it was good for me,* saith *David, that I was afflicted.*

Sirs, will you believe King *David?* will you

you believe *David* a Christian? will you believe *David* a Saint? Will you believe *David* a man after Gods own heart? why he tells you, *It was good for him that he was afflicted.*

But you will say, Why was it so good? look in the 67. ver. and there is the reason; for saies he, *Before I was afflicted I went astray*, a very satisfactory answer, *& therefore it was good for me that I was afflicted.* So again, 2 Cor. 4 17, 18. *For our light afflictions, which are but for a moment, work for us*; what do they work? *a far more exceeding and eternal weight of glory*: Do you know what they work for us? why, a far more exceeding and eternal weight of glory.

O Christians, under your greatest troubles lieth your greatest treasures: *afflictions* are good, but not pleasant, sinispleasant, but not *good*; theres more evil in a drop of corruption, then there is in a sea of afflictions, God by affliction separated the sin he hates so deadly, from the soul he loves so dearly; by the greatest affliction God teacheth us the sweetest *instruction*. A believer, when he lies under that hand that doth afflict him, he lies in that heart that doth affect him: Believers are crucified by the world, that they may be crucified to the world; the flesh is an enemy to sufferings, because suffering is an enemy to the flesh; it may make a man an earthly

earthly Courtier, but it will never make a man a heavenly martyr; they that carry not the *yoak* of *Christ* upon their necks, will never carry the *Cross* of *Christ* upon their backs; but a believer studies more how to adorn the *cr ſs*, than how to avoid the *croſs*; none ſo couragious as thoſe who are *religious*. A believer never falls aſleep for *Jeſus*, till he fall's aſleep in *Jeſus*; ſome glory in that which is their ſhame, & ſhall we be aſhamed of that which is our glory? It is an honor to be diſhonored for *Jeſus Chriſt*: tell me, O believer, is not *Chriſt* with his croſs better then the world with its crown?

Suppoſe Chriſtian, the furnace be heat ſeven times hotter, its but to make you ſeven times better; fiery tryals make golden Chriſtians: ſin hath brought many a believer into ſuffering, and ſuffering hath kept many a believer out of ſinning: they that are here croſſed for well-living, ſhall hereafter be crowned for well-dying: the loſing of our heads makes way for the receiving of our crowns: God will ſeaſon our veſſels with the water of afflictions, before he pours in the Wine of glory.

By this you ſee beloved, that the reproaches of Chriſt are precious: it is better to be preſerved in brine, than to rot in honey.

Fourthly, Jeſus Chriſt is always precious

to

to believers, he is more precious to them then a thousand worlds, because he is always with them in all their trials, in all their troubles, in all their straits, and in all their afflictions: *in all their afflictions he was afflicted*, saith the text. O Sirs, who would not suffer with such a Companion as this? *When thou passest through the water, I will be with thee, and through the Rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee*, Isai. 43. 2.

Do you see this Christians? Christ is with you in the fire, in the water, and in the prison, in all places and at all times, he never never, *never leaves you nor forsakes you*, Heb. 13. 5. He beds and boards with you, he lyeth down and riseth up with you, he is with you in life and in death, he goeth to the death-bed, and to Heaven with you. Jesus Christ is called a friend. & indeed he is our best friend; *Cant.* 5. 16. *This is my beloved, & this is my friend, O ye daughters of Jerusalem.*

First, Jesus Christ is a faithful Friend.
Secondly, He is a prudent Friend.
Thirdly, a careful or providing Friend.
Fourthly, A protecting Friend.
Fifthly, A compassionate Friend,
Sixthly, A constant Friend.
Seventhly, A loving Friend

Eighthly,

Eighthly, An everlasting Friends

He loves us to the end, & there is no end of his love; he that gave his Image to us, loves his Image in us; Jesus Christ gave himself for us, and to us; he loves us in himself, and as himself. Oh what a sweet friend is Christ, God in giving Christ to us, gave his very heart for us: now beloved, how can Jesus Christ but be alwayes precious to a believer, who is thus alwaies with believers;

Fifthly and lastly, Why is Jesus Christ so precious to believers?

First, because he is a believers life, *Col.* 3. *When Christ who is our life shall appear, then shall we appear with him in glory.*

First, There is a threefold life that flows from Christ, a life of grace, a life of comfort, a life of glory.

Secondly, Jesus Christ is precious to believers because he is their light, Alas, alas, till we be in Christ we be in drakeness, it is in his light that we see light, *Ephes.* 5. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Thirdly, Christ is precious to believers, because he is their food, *My flesh is meat indeed and my blood is drink indeed*, Joh. 6. Oh what choice fare have they to feed on, that have Christ to feed on: *Oh* soul, whatever thou art that hast not Christ to feed on thy bread is but perishing bread. Fourth-

Fourthly, Jesus Christ is precious to believers, because he is their strength: take a man that is out of Christ, and he hath no strength, no strength to withstand or to overcome, *Without me*, said Christ, *you can do nothing*, John 15. *When we were without strength, Christ dyed for us.* To be without Christ & to be without strength is all one.

Fifthly, Jesus Christ is precious to believers, because he is their righteousness and holiness.

Sixthly, Jesus Christ is precious to believers because he is their portion; he is the terror of his enemies, and the portion of his people.

I might in a few particulars Anatomize the believer, and begin with his head, and shew you all that he knows of the things of God, he's beholding to Christ for it: layes *Paul, God who hath shined into our hearts by the light of the Gospel in the face of Christ.* All the knowledg of God, all Gospel-light, all the knowledg of spiritual things, we have all from Christ.

If you consider the believer in his heart, if you find there a broken heart, a tender heart, a good & honest heart, a new Covenant heart; how comes he by this? why he hath it only from him in whom the New Covenant is made, and that is Christ.

Consider

Consider the believer in his graces, as faith, and love, and patience, and humility, and the rest; he hath all from Christ, *Joh.* 1.16. *Of his fulness have we all received, and grace for grace*, there's not one Grace but we have it from Christ.

Consider him in his life, he is an honest and just man, who made him to differ? why is he not so full of cheating tricks as other men? why, he hath not so learned Christ, Christ teacheth him to live at a more holy rate then others do; so that if the believer be better then others in his life, he must say, thanks be to Christ for that; before I lived as vainly as others did, but now I have not so learned Christ.

Consider the believer in his priviledges, he is the Son of God, and it is by the Son of God that he is the Son of God, *John* 1. 12. *To as many as received him, he gave power to become the Sons of God, even to them that believe in his Name.* So that if he be the Son of God, he must thank Christ for it; is he one of the Family-Royal? one of the chosen Generation? he must thank Christ for it, for it is in and by him alone that we have all the good which we enjoy.

Consider him in his comforts, he hath not one good day but it is from Christ: hath he comfort in Ordinances, in the society of

Saints, and in Prayer? he must thank Christ for all this.

And thus I have given you a brief Anatomy of the Christian, and shewed you that Christ is his all in all, whatever he is worth he is beholding to Christ for it. Now put all this together, and see what great reason there is that Christ should be precious to believers; and is it any wonder that these souls be enamoured so with Christ? that they think their lives not worth the living but for him, and in him, and for his sake?

Oh Sirs, there is very great reason why believers set so high a value and esteem upon Christ, who is their all in all.

Application. The first Use shall be for Examination and self-tryal; you have heard that Christ is precious, precious to God, to Angels, to Saints: but now, oh soul, is Christ precious to thy soul? if Christ be precious to you, then all that which is precious to Christ, is precious to you.

Oh that men would but deal truly with their own souls! many talk of grace, but few taste of grace; every one doth not live like a Christian that looks like a Christian; every one doth not walk like a Christian that talks like a Christian: many know what is to be done, but never do what is to be known; many wear Christs Livery, and do the Devils

vils drudgery; many have hands as white as wool, and their hearts are as black as Hell; many think themselves assuredly going to Heaven, as if they were already dwelling in Heaven? many think it shall go well with them hereafter, because it is so well with them here; many lie down with such hopes in their beds of rest, which they dare not lie down withall in their beds of dust; many appear righteous, who are only righteous in appearance; but such as deceive others with a false shew of holiness, will deceive themselves with a false shew of happiness.

Remember Christians, that the Sheep's coat shal be taken off from the wolves back: If there be nothing done by your souls on earth, there will be nothing done for your souls in heaven; there is no making out our salvation, but by working out our salvation.

God binds up none in the bundle of life, but such who are the heirs of life; there is no living a life that is vicious, and then dying a death that is righteous. O, therefore, examine your selves. I shall propose four questions to be resolv'd by your own hearts.

First, What interest have you in him?

Secondly, what influence have you from him?

Thirdly, What affections bear you to him?

Fourthly, What preparations make you for him?

O Chriſtians, that you would conſider well theſe weighty things. Tell me, O ſoul, what did *Judas* get by his deceitful dealing? nothing but a halter, in which his body was hanged, and a fire, in which his ſoul was burned. Though the earth may keep a wicked man living, yet heaven will not take a wicked man dying. I ſay therefore, examine your ſelves.

Secondly, I ſhall ſpeak a little by way of Exhortation, and ſo conclude,

Firſt, If Jeſus Chriſt be ſo precious, O then open the door of your affections to Chriſt, that Chriſt may open the door of ſalvation to you; open to the God of Glory, that he may make you glorious. *Behold the God of heaven ſtands at the door of your hearts and knocks*, Rev. 3. 20. *Behold, I ſtand at the door and knock, if any man will hear my voice, and open the door, I will come in to him; and ſup with him, and he with me*; he knocks by his Word, by his Rod, by his Spirit, by his Mercies, by his Judgments, by Conſcience, and all is that he may come in and ſup with you. Now ſinners, will not you open the door of your hearts to Chriſt, that Chriſt may open the door of heaven to you? if you ſhut Chriſt out of your hearts, he will ſhut you out of heaven; and what will you get by that? O Sirs, he hath gold to enrich you,

win:

wine to chear you, bread to nouriſh you righteouſneſs to juſtifie you, mercy to ſave you, happineſs to crown you.

Secondly, Let all that which is precious to God, be precious to you. Firſt, the Son of God. Secondly, the Book of God. Thirdly, the Day of God. Fourthly, the Ordinances of God. Fifthly, the Miniſters of God. Sixthly, the people of God.

O let theſe be precious to you; the people of God are very precious to God; a Saint is as glorious in his greateſt miſery, as a Sinner is miſerable in his greateſt glory.

The Lord give a bleſſing to what hath been delivered.

WONDERFUL.

Canticles 5. 16.

He is altogether lovely.

Doct. *That Jeſus Chriſt is infinitely and ſuperlatively lovely.*

TO be in a ſtate of Grace, is to be miſerable no more, is to be happy for ever.

Faith, that unites Christ and sanctified souls together on earth, and Love, that unites God and glorified souls together in heaven.

Oh believers, you are those Worthies of whom the world is not worthy. Jesus Christ from one Saint hath more glory given to him, then he receiveth from all the world besides; we owe not only our service to Christ, but we owe also our selves to Christ.

I shall now make some entrance upon our Lord Jesus Christs seventh famous Title, which is *Wonderful*; this is one of Jesus Christs lovely Titles, in *Isa. 9. 6. He shall be called Wonderful.*

The point that we shall lay down, and speak to from hence, is this.

Doct. *That a believers Saviour is a wonderful Saviour.*

He is wonderful in the eyes of all: Angels and Saints, for love, the World and Devils for fear, wonder at him.

For the opening this excellent point, take these particulars.

1. Christ is wonderful in his Nature.
2. He is wonderful in his Person.
3. He is wonderful in his Incarnation.
4. He is wonderful in his Saints.
5. He is wonderful in his Offices.
6. He is wonderful in his Miracles that he wrought.

7. He

7. He is wonderful in his Humiliation.
8. He is wonderful in his Conqueſt.
9. He is wonderful in his Aſcention.
10. He is wonderful in his Exaltation.
11. He is wonderful in his workings towards his Saints.

Laſtly, He is wonderful in his coming to Judgment.

Some have more time then matter, but I have now more matter then time; therefore I muſt omit much precious matter for want of precious time.

Beloved, I ſhall handle but one of theſe particulars, and that is the ſeventh.

That Jeſus Chriſt is *Wonderful in his Humiliation.*

This is the Head we ſhall now inſiſt upon, and indeed this is one of the greateſt wonders of all, that he that was ſo high, ſhould be brought ſo low; that he that was ſo rich, ſhould become ſo poor; that the *Lord of Life* ſhould dye, and the great God to become a Babe, and the eternal Word not able to ſpeak a word: that he that made the Law, ſhould be made under the Law: he that was more excellent then all the Angels, ſhould become leſſer & lower then the Angels. Oh ye Angels, how ſtand ye amazed at this? that the Lord of Heaven and Earth ſhould become a ſervant to his own ſer-

vants, *Phil.* 2. 7. *He took upon him the form of a ſervant*; this muſt needs be wonderful to all the Angels in Heaven. But to proceed, Firſt, Jeſus Chriſt *took upon him our nature*, *Heb.* 2. 16. God could ſtoop no lower then to become man, and man could be advanced no higher, then to be united with God.

He that before made man a ſoul after the Image of God, now made himſelf a body after the Image of man. For man to be like to God is a wonder, but for God to be like to God is a great wonder.

But when was it that Jeſus Chriſt took upon him our nature? when it was in innocency, free from all miſery & calamity? no, no, but when it was at the loweſt, after the fall, when it was moſt beggarly, when wretched, moſt bloudy, moſt accurſed, moſt ſinful, moſt feeble; *When we were without ſtrength, Chriſt died for the ungodly*, ſayes the Apoſtle, *Rom.* 5. 6.

Now my Brethren, that Jeſus Chriſt ſhould take upon him our condition, our frailty, our curſe, our ſin, our nature, when it was thus low, thus poor, thus wretched, Oh this is a wonder of wonders, and yet this you ſee did Jeſus Chriſt.

Oh wonderful Redemption! muſt God take upon him our frailty? had we ſo far ran upon the ſcore of Vengeance, that none could

could ſatisfie but God himſelf? could he not have ſent his Angels or Saints, but muſt he come himſelf in perſon? No, no, Angels nor Saints could not do it; but if Chriſt will ſave us, he himſelf muſt come & die for us.

Secondly, Our Saviours humility deſcended very low, he was born of a poor Maid of no account or reputation; was there never a great Lady or Gentlewoman in *Jeruſalem*, for this great Prince of Heaven and Earth to be born of, but that he muſt be born of a poor deſpiſed Virgin?

Yea certainly, there were Gentlewomen ſtore in *Jeruſalem*, but our Lord Jeſus Chriſt regardeth not the rich no more then the poor.

Secondly, he was revealed to poor Shepherds, not to Emperours and Kings; not to Rulers and great men, not to Doctors and Learned men, not to *Cæſar* at *Rome*. I ſay, the Angel did not go and declare this joyful tydings and good news to *Cæſar* at *Rome*, but to *poor ſhepherds in the fields*, Luke 2. 8, 9.

Thirdly, he was born in a Stable, *Luke* 2. 12. Not in a fair Houſe or Palace, not in a Parlour or Chamber, no, but in a Stable where Horſes and Beaſts are fed.

Fourthly, he was wrapt in clouts and laid in a *Manger*, they were not clouts of fine linnen or ſilk, nor cloth of ſilver, or gold, nor

precious Robes, but poor and mean, like to Beggars rags.

Now beloved, put all this together, and tell me what is more wonderful then this: Oh wonderful, wonderful Redemption!

Oh humility, humility! how great is thy riches that are thus commended to us? thou pleaseſt Men, delighteſt Angels, and confoundeſt Devils, and bringeſt thy Creator to a Manger: O sweet Jesus, thou conqueredſt Death by dying.

Thirdly, the third wonder in Chriſts humiliation is this, he became poor: that he that was ſo rich became ſo poor; that he that was Lord of all, had nothing at all, he that made Heaven and Earth had no habitation of his own; he that gave Crowns of Victory, of Life, of Glory, to others, had no Crown himſelf here, but a Crown of thorns; the *Foxes* and the *Fowls* had more then Jeſus Chriſt. *Mat.* 8.20. *The Foxes have holes, and the Birds of the air have nests, but the Son of man hath not where to lay his head.*

The Foxes had holes to lay their heads in, but Chriſt had no place to lay his head in: as he was born in another mans houſe, ſo he was buried in another mans tomb: *You know*, ſayes the Apoſtle, *the grace of our Lord Jeſus Chriſt, though he was rich, yet he became poor*, 2 *Cor.* 8.9. Yet became he poor, I, poor indeed,

indeed, and ſo poor, that he had not a penny, you will ſay that man is very poor that hath not a penny.

Truly ſuch a one was Chriſt, he had not a *penny to pay tribute*, till he got it of a *fiſh*, *Mat.* 17. And when he was to ride in pomp to *Jeruſalem*, he had no Coach, no Chariot, no Horſe or Beaſt of his own, he was faine *to ride upon another mans Aſſe*. Mat. 21. 1, 2. O ye bleſſed Saints, admire and wonder at this, is not he the *Brightneſs* of God, the *Paradice* of Angels, the *Beauty* of Heaven, the *Redeemer* of Men, the *Deſtroyer* of Death, the *King* of Saints? and that he ſhould become ſo poor for us, O! this is a wonder to Angels and men.

Fourthly, The fourth wonder in Chriſts humiliation is this, *That he ſhed his blood ſix times for poor ſinners*, and this is a great wonder.

Firſt, The firſt time was, when he was Circumciſed at eight days old.

O what a bleſſed Jeſus is this, what ready for the ſacrifice already? what, but eight dayes old, and yet ſhed thy bloud for the ſalvation of mans ſoul?

Secondly, The ſecond time was, when he was in his Agony, when he was in the Garden: *Matthew* tells us, that *his ſoul began to be ſorrowful. Sore amazed*, ſayes *Mark*, Mark

14. *to be troubled*, ſayes *John*, Joh. 12. *now my ſoul is troubled, what ſhall I ſay? ſave me from this hour.* Troubled, O Lord! what, thou that bindeſt up the proud Waves of the Sea, thou that turneſt the hearts of Kings as the Rivers of waters, thou that laiedſt the foundations of the earth, and ſpreadeſt the Heaven as a Curtain, thou that guideſt the Stars, and thundreſt in the Clouds, thou that upholdeſt all things by the Word of thy power, and what, thou troubled?

Oh the horrour, the terrour, the ſorrow that ſeiezd upon the ſoul of Chriſt! ſayes *Luke*, *He began to be in an agony*, Luke 22.44. He began to be in an Agony, and he ſweat, what? not natural ſweat, *but blond*, he was in a bloudy ſweat all over, he ſweat *clods of blond*, as the Original hath it.

Oh how did Chriſt come ſwimming to us in bloud, and have not we a tear to ſhed for all thoſe ſtraems of his? we did eat the ſowre grapes, & his teeth were ſet on edge; we climb'd the tree, and ſtole the forbidden fruit, and Chriſt, he went up the ladder of the croſs and died.

Oh how lovely ſhould Chriſt be in our eyes! we ſhould wear this Crucifix in our hearts, and treaſure it up as *Moſes* did the Manna in the Pot.

Chriſts Croſs, ſayes one, *is the golden key*

that

that lets us into Paradiſe, and the Angel with the flaming ſword is turned out, his red bloud waſhed away our red ſins.

But, thirdly, he ſhed his bloud for us, when his cheeks were nipt & tore, *the pulling off the hair*, as the Prophet ſpeaks. *Iſa.* 5. 6. *I gave my back to the ſmiters, and my cheeks to them that pulled off the hair.* Some be of opinion, that Chriſts cheeks were rent to his very chin, and his beard were pulled off; both very likely to be true, neither of them could be without much bloud, for we find that the *Souldiers did blindfold him, and then ſmote him on the face, and bid him read who it was that ſmote*, they made ſport of it, *Luke* 22. 64. O how was that face of his maſſacred and covered with bloud, that was brighter then the Sun.

He that was fairer then the ſons of men, he that is the great gliſtering and ſparkling Diamond in the Ring of Glory, how was he beſpotted and beſmeared with bloud? Oh ye hard of heart, ye ſtubborn of heart, and indeed too ſtubborn are we all, if judgment and the hammer wil not break your hearts, let love and mercy do it: Look unto Chriſt and ſay; haſt thou ſuffered this for me, and ſhall not I love thee, O Lord, & ſerve thee, and obey thee, and honour thee? ſo ſay, and ſo do, and the Lord ſay, *Amen.*

But then fourthly, Christ shed his bloud when the *Crown of prickling thorns was put upon his head, Mat.* 27. Some of the fathers say that he received seventy two wounds in his head: certainly there could not but much bloud come out. O what a sight was this, to behold that head of his that was as the most fine *gold*, as the *Spouse* expresseth it, to be now covered with *thorns*, and rent with *thorns*; that he should wear the prickling Crown of sharp *thorns*, that was fit to wear the Crown of glory.

Fifthly, a fifth time when he shed his bloud, was, when his hands and feet were nailed to the Cross; these beautiful feet of his that came skipping upon the *Mountains*, bringing the glad tidings of peace and salvation, *Skipping*, as *Gregory* saith, *from the Throne to the Cradle, from the Cradle to the Cross, and from the Cross to the Throne again.* How were these blessed hands of his nailed and made fast to the Cross? O ye blessed spirits, look down from Heaven, and you may see even the *Almighty* kneels at the feet of men. O ye Angels, how should you be amazed at this, to see your Lord and Master so far deny himself, as to take upon him the form of a servant. We saw Jesus, saith the Apostle, made a little lower then the Angels to suffer death; the Creatour not only become

come a Creature, but inferiour to ſome of the Creatures which he had made. O ye bleſſed Saints, why do you not wonder at this wonder? to ſee the Beauty of Heaven, the Paradiſe of Angels, the brightneſs of his Fathers glory, the Redeemer of man, thus to humble and take upon him mans nature, for the ſalvation of mans ſoul.

Sixthly and laſtly, *Chriſt* ſhed his bloud when the Spear was thruſt into his ſide, out of which preſently guſhed out water and bloud. *Joh. 9.* Some ſay, that the Souldier that pierced *Chriſt* with a Spear, was a blind man, but our Saviours bloud ſprinkling out upon his eyes, reſtored him to his ſight, and he became a Convert, a Preacher, & a Martyr: you will ſay a very ſtrange Cure, that the Phyſician ſhould bleed, and his bloud ſhould be of that vertue, that we ſhould all be ſaved. Phyſicians be uſually liberal of other mens bloud, but ſparing of their own; but it was not ſo with our Phyſitian, inſtead of the Patients bleeding in the arm, he bled in the ſide. Why doſt thou ſhowre down thy bloud, and come ſwimming in thy bloud? Is not a drop ſufficient? *One drop*, ſaith *Luther*, *is more worth then Heaven and Earth.* Oh love without meaſure! Oh wonderful Redemption! that God ſhould take upon him mans frailty, this is wonderful indeed. Is it

not

not enough for a King to pardon a Thief, but that the King himself should die for the Malefactour? this is beyond expression: thus did our blessed Lord, our blessed Saviour, he died that we might live, he went and suffered in his Agony, that he might stay us with flaggons, and comfort us with Apples; he endured the greatest pain, that we might enjoy the sweetest pleasures. O how lovely, how lovely was Christ in his sufferings! who would but love thee, thou King of Saints? O Christians, consider how much thy dear Lord and Saviour hath suffered and undergone for thee. O precious blood, it redeems us, it cleanseth us, it washeth us, it justifies us, it sanctifies us, it restores us to God, and brings us to Heaven.

Fifthly, Another wonder in Christs Humiliation is this, he suffered in his soul, *Mat.* 26. 38. *My soul is exceeding sorrowful, even unto death*, said Christ. O what a word was this for a God to speak, to say, *My soul is exceeding sorrowful, even unto death*; but a man to say so, is no great wonder; but for God to say so, oh this a great wonder indeed, the sufferings of his soul, was the soul of his sufferings. Christ yielded his soul for our souls, his soul in our souls stead.

Many of the faithful servants have suffered much in their bodies, as the Martyrs that were

were rack'd, and burnt, and ſawn aſunder, but they had much freedom in their ſouls; their ſouls were full of much ſpiritual joy and comfort: but now Jeſus Chriſt did not only ſuffer in his body, but in his ſoul; and this is that which makes the wonder the greater, that Chriſt ſuffered in his ſoul, he drank the cup of affliction, that we might drink the cup of conſolation; he taſted death for us, that we might taſte life for him: Chriſt was forſaken, that we might never be forſaken.

Sixthly, A ſixth wonder in Chriſts humiliation is this, that Jeſus Chriſt ſhould ſuffer himſelf to be ſo much mocked: he was mocked, as *Sampſon* was by the *Philiſtines* when his eyes were put out; and truly this is a great wonder.

Firſt, If we conſider who Chriſt was.

Secondly, If we conſider who they were that mockt him: Chriſt he was God, the God-man, they were but duſt and aſhes.

First, They did ſpit upon him.

Secondly, They blind-folded him.

Thirdly, They crowned him with *thorns*.

Fourthly, they put a reed into his hand inſtead of a Scepter.

Fifthly, They cloathed him with purple garments.

Sixthy, They bowed their knees to him in ſcorn.

Seventh-

Seventhly, They ſaluted him with *Hail King of the Jews.*

Eighthly, They made him carry his own croſs on which he was to be hanged; as malefactors go with *halters* about their *necks* to *execution*, ſo they made *Chriſt carry his croſs.*

9. They reviled him, wagging their heads.

10 They crucified him with two thieves and in the midſt of them; as though he had been the Prince of Thieves, the greateſt Malefactor of them all.

11. They inſulted over him in his miſery: thus they never left him, till his ſoul left the world; and all this they did in ſcorn to him, that they might make his death the more painful and ſhameful. O ſirs, this is no ſmall wonder, if we conſider how Jeſus Chriſt was mockt.

Seventhly, The ſeventh wonder in the humiliation of Chriſt was this, he ſuffered much from his father; here's a wonder, if you talk of wonders. Jeſus Chriſt did not only ſuffer from *Jews* and *Gentiles, Scribes* and *Phariſees, Judas* and *Pilate,* wicked men and Devils, but he ſuffered too from his Father; and this is that which makes the wonder the greater, *Iſa.* 53.10. It pleaſed the Lord to bruiſe him, he hath put him to grief. Mark, one would have thought, if God would ſpare any, it ſhould have been his

Son,

Son, his own Son, his beloved Son, his begotten Son, his boſom Son, and yet God ſpared him not a jot, *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all.* Mark here, God did not ſpare him, but delivered him up for us. If Jeſus Chriſt will come and take our ſins upon him, God will not ſpare him, but let out the fulneſs of Juſtice, and Juſtice to the full upon him, till he hath paid the uttermoſt farthing of Juſtice. O bleſſed Jeſus, didſt thou undergo ſo much for our *ſinning*, for our *offending*, for our *rebelling*: O then what infinite cauſe have we to love thee, and obey thee, and honour thee; for the more he hath done and ſuffered for us, the dearer ought he to be unto us.

Eighthly, The laſt *great wonder* that I ſhal mention, is this, Chriſt foreſaw all this, and yet he willingly undertook it to ſave mankind: *Chriſt* knew before he came from heaven how his *Country-men* the *Jews* would uſe him, and that one of his *family* would *betray him*, Joh. 6. 4. ſays the Text, *Jeſus knew from the beginning who ſhould betray him*; nothing was in the *womb* of time that was not firſt in the *womb* of *Chriſt*, *he knew it from the beginning* ſays the text: now that our Lord *Jeſus Chriſt* ſhould foreknow all this moſt wonderful miſery that he endured, yet that he ſhould come freely, willingly, and

joy-

joyfully from Heaven, to die and suffer by and for such poor wretches as we are, here is a wonder to Angels and Men, *Heb.* 10. 11. *Lo I come*, saith Christ, *to do thy will, O God.* Lo I come, and what was it he was to do? why, to suffer for poor man, to redeem poor man. Do you see here, Sirs, what great love Christ bore to his people, rather then they should be in hell, & be damned. *Jesus Christ* would come from heaven, and suffer all this for them, though he knew before how he should be used. O this is a great wonder, dear Christians, methinks such a Pearl should sparkle in our eyes: we sail to Glory, not in the Salt-sea of our tears, but in the Red-sea of *Christs* blood. Truly it is wonderful to think how much Jesus Christ did for us, and how little do we for him; the greater his sufferings were, the greater were our sins; the greater his pain was, the greater should be our love to him again.

I shall make of this point, a Use of Information and Exhortation.

Use 1. First, Is it so that a Believers Saviour is a wonderful Saviour? then it informs us of eight things.

First, My first inference is this, that *Christs* sufferings were great sufferings, in what he endured from men in his body, and in what he suffered from God in his soul. Christ did not

not only endure pain in his body, but agony in his soul. Oh the sea of sufferings, the sea of sorrow, the sea of blood, the sea of tears that our blessed Saviour waded through to come and bring peace to our souls, salvation to our souls, grace and glory to our souls. He suffered from God, he suffered from men his enemies, he suffered from men his friends, he suffered from devils, he suffered in his name, he suffered in his members, he suffered in his body, he suffered in his soul; the cause was our sins, the effect our salvation. If you look through the Chronicle of his life, you shall find his whole life full of sorrow, and misery: *He was persecuted, he was tempted, he was reproached, he was falsly accused, he was apprehended, he was betrayed, he was crucified:* what shall we say more? what can be said more? He was so full of sorrow, he took his Name from sorrow; our Lord Jesus Christ is called *a man of sorrows*, Isa. 53. 3. *a man of sorrows, and acquainted with grief.*

Now judge sirs, whether Christs life was not full of sorrows; he took his Name from sorrow. O sweet Jesus, thy sufferings were great sufferings; that's my first Inference.

Secondly, Jesus Christ suffered by himself, but not for himself; he was alone in his sufferings, neither Angels nor Saints bore any part with Christ in his sufferings; no,

he

he drank the bitter cup alone, *He alone purged our ſins*, Heb. 1. 3. *He alone, he by himſelf*, ſays the text, *purged our ſins*. No, Chriſt had none to help to bear his heavy burden with him, he bore it himſelf alone. But my beloved, though our Lord Jeſus Chriſt ſuffered by himſelf, yet did he not ſuffer for himſelf, he ſuffered for us, he ſuffered that which we deſerved, *Iſa.* 53. 4, 5. *He hath born our griefs and carried our ſorrows, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of ur peace was upon him, and with his ſtripes we are healed.*

Do you ſee here Chriſtians, how many *ours* are here? our griefs, our ſorrows, our tranſgreſſions, our iniquities, our peace; you have here five *ours*: ſo again, *For our ſakes he became poor*, 2 Cor. 8. 9, Mark, for *our ſakes*. Beloved, he was born for us; *Unto us a child is born*: he was given for us, *to us a Son is given*, Iſa. 9. 6. *He was made a curſe for us*, Gal. 3. 13. The text tells us, *He was made a curſe*, but it was for us: *He was delivered up for us*, Rom. 8. 23. *Who ſpared not his own Son, but delivered him up for us all.* O ſirs, all theſe things they were for us, born for us, given for us, made a curſe for us, made ſin for us, delivered up for us, lived for us, died for us, & is now *in heaven interceding for us*, Heb. 7. 25. So that, my brethren, all that our Lord Jeſus

Jesus suffered, it was not for himself, but it was for us; our blessed Saviour suffered for us, that we might not suffer.

This is the second Inference.

Thirdly, My third is this, that it is more for Christ to suffer any thing, than for all Men and Angels to suffer all things.

Pray mark first, if all the Kings and Emperours in the earth, should have left their Thrones, their Crowns, their Kingdoms, their Scepters, their Glory, their Honours, and Princely robes, and have come and took upon them a poor *Lazarus's* condition, to go poorly, and fare hardly, and die shamefully, why all this had not been so much as for Jesus Christ the Son of God to have suffered the least thing he did suffer.

Nay further, I say, if all the Angels in heaven, and men on earth, had come and suffered, and died ten thousand deaths, it had not been so much, put all together, as it was for Christ to suffer any thing, because they are *Creatures*, he the *Creator*; they are *Servants*, he the *Master*; they are *Subjects*, he the *Prince*; they are mean, he is mighty, *he is King of Kings and Lord of Lords, he thought it no robbery to be equal with God*, Phil. 2. 6.

Now I say, it would not have been half such a *wonder*, if all the Angels in Heaven and men on earth, had come and suffered as it was for the Son of God. Oh

O this is a *wonder of wonders*, his ſufferings were *wonderful*, his humility was *wonderful*, his patience was *wonderful*, his love was *wonderful*, greater love cou'd none ſhew, he loved us ſo that he dyed for love.

Now I beſeech you conſider this inference, which was this, that it is more for Jeſus Chriſt to ſuffer any thing, then for all men and Angels to ſuffer all things.

And indeed ſirs, let me tell you, I want words to expreſs it, or ſet it forth, for there is both want of words, and want in words to expreſs this matter.

Fourthly, My fourth inference is this, in what a miſerable caſe lay we, that our Lord and Saviour Jeſus Chriſt muſt endure all this, ſuffer all this, bear all this, undergo all this for poor ſinners, in what a miſerable caſe lay we in, think you? certainly the miſery of man was very great, that man ſhould need ſuch redemption as this.

Oh what a breach had ſin made between God and us, that the Son of God muſt come from heaven to earth to ſuffer all this?

Oh ſirs, miſchievous ſin, *I* ſay, miſchievous ſin had undone us, ſin hath robb'd every one of ſix jewels, every of which jewels were more worth then heaven and earth. Would you know what jewels they be that ſin hath robb'd us of? *I* will tell you, and then you

you will say with me, that we were in a very miserable case.

First, It robs us of the Image of God: was not this a precious Jewel think you? I say, it robbed us of the Image of God, and did draw in man the Devils picture. Malice is the Devils eye, Oppression is the Devils hand, Blasphemy is the Devils tongue, and Hypocrisie is the Devils cloven foot.

Secondly, Sin robs us of our sonship, and makes us slaves to the Devil; slaves to sin, slaves to the world, and slaves to our selves. This is another jewel we lost.

Thirdly, It robs us of our friendship with God, and made us enemies to God, enemies to Christ, enemies to our souls, and enemies to all that is good.

Fourthly, It robs us of our communion and fellowship with the Father, Son and Spirit, and makes us strangers and aliens.

Fifthly, It robs us of our rights and priviledges, of Heaven and heavenly things, and makes us the children of wrath, and heirs of hell.

Sixthly, It robs us of our *honour* and *glory*, and made us vile and miserable, as you may see, *Isa.* 1. 6. *There was no soundness from the crown of the head to the sole of the foot.*

Now first, put all this together, and then see whether or no we are not miserable, and

whether we did not need a Saviour to come and deliver us from this misery into which our souls were plunged.

Now here is our happiness, Christians, in Christ we have all these jewels again that were lost in the old *Adam*, the glorious Image of God, our sonship, our friendship, our fellowship, our priviledges, & our glory & honour, we have all again by Jesus Christ.

O sirs, man was in a very sad condition, man had brought himself into a sad condition, our condition was a miserable condition

Fifthly, A fifth Inference is this, Jesus Christ brought life to us, but we brought death to him; a life of grace, a life of comfort, a life of glory: Christ brought glory to us, but we brought shame to him: Christ brought riches to us but we brought poverty to him; he brought joy to us, but we brought sorrow to him, sorrow upon sorrow: we put a Crown of thorns upon Christs head, Christ put the Crown of glory upon our heads. We thought the earth too good for Christ, and would not let him live here, but put him to death, but Christ thinks not Heaven too good for us; we are ashamed to own Christ before men, but Christ is not ashamed to own us before his Father and his holy Angels. We condemn Christ, but Christ justifies us.

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Oh Sirs, think of your unkindness to Christ, and let the consideration of his infinite love and favour to you, draw out your affections after him. That's the fifth.

Sixthly, My sixth Inference is this, all believers have exceeding cause to bless God for *Jesus Christ*, God the Father gave *Christ* to us, to us who were not his friends, but enemies; to us who were not sons, but slaves to us who were not Angels, but men; to us who lov'd not God, but hated him.

Oh have not we cause to bless God for *Jesus Christ*? in *John* 3.16. *God so lov'd the world, that he gave his only begotten Son, that whoever believed in him should not perish, but have everlasting life.* Oh Sirs, what a gift is *Jesus Christ*.

Seventhly, If *Jesus Christ* be so wonderful, oh then how vile a thing, how base a thing is it for the hearts of men to prefer any thing before *Jesus Christ*? I beseech you, and I beg of you all, to mind this Inference.

Surely sirs, if *Jesus Christ* be so wonderful, so precious, so lovely, so rich, so sweet, so rare; oh then it is a most abominable thing, a wicked thing, a vile thing, to prefer any thing before *Jesus Christ*.

Oh I may speak it with grief of heart, there be too many in the world, that set light by Christ, and make nothing of Christ, & love

not Christ and prefer every base lust before Christ, though there is nothing more cursed then this, yet there is nothing more common then this, Christians for men to prefer the vilest of things before Christ.

First, The wicked Worldling he prefers the trash of this world before Jesus Christ; he can leave hearing, and praying, and reading and fasting, to follow the world; he prefers gold before God, earth before heaven, gain before glory, his corruptible silver before his Saviour.

O thou wicked worldling, thou wretched worldling, can thy riches save thy soul? let me ask thee, can thy riches deliver thee from hel, can thy riches bring thee to heaven, that thou thus preferrest them before Christ?

Oh the Lord Jesus will come in flames of fire to take vengeance on such, and then thou wilt know to thy cost, and pain, and torment, that thy riches cannot keep thee out of Hell, much less bring thy soul to Heaven, then thou wilt see thy folly when it is too late.

Secondly, Drunkards, wicked drunkards, prefer their drunkenness before Christ; the Drunkard prefers his pots before Christ, the Drunkard wades through a sea of drink to his Grave; he can sit a day or whole night in an Ale-house, and think it but a little

time; but an hour in the ſervice of God, O how tedious is that!

Oh thou drunkard that now turneſt off thy cups ſo faſt, God almighty hath a cup for thee, but not a cup of Sack, nor a cup of Beer, but a cup of Wrath, which thou ſhalt drink to eternity, which is worſe then to drink ſcalding hot lead down thy throat; he hath ſo much liquor here, not only to drink to quench his thirſt, but to drink to exceſs, till he ſay and do he knows not what: in hell he ſhall have little enough, there is never a Tavern or Alehouſe there, no, there is not a drop of water to be got all Hell over.

O thou wretch, thou ſhalt live in burning flames, and thy tongue ſhall cleave to the roof of thy mouth, and if thou wouldſt give a thouſand worlds for one drop of water, thou ſhalt not have it: and therefore, I beſeech you, if any ſuch there are here, in the name of God hear and fear, and do no more ſo wickedly.

O, I would not be in thy condition for ten thouſand worlds, and yet I cannot but have bowels of pity towards thee, which conſtrains me thus to ſpeak, knowing thy conditon better then thou doſt thy ſelf.

O couldſt thou but ſpeak with thy fellow drunkards that are now in Hell, O what dreadful ſtories would they tell thee of their

burning, & ſuffering, & pain, and torments: ſome are in Hell already for the ſame ſin: you live in, and if you live and die without Chriſt, you ſhall be e're long with them.

Thirdly, The ſwearer, the blaſphemous ſwearer, prefers his Oaths before *Chriſt*: many can ſwear by their *Creator & Maker*, and ſpeak proudly, and look highly, and walk contemptuouſly, as if there were no God to puniſh, no Devil to torment.

Well, let me tell thee, O thou ſwearer, that now delighteſt in curſing, thou ſhalt be ere long ſent with a curſe to a curſed place; *Depart ye curſed into everlaſting flames*, will Chriſt ſay to ſuch perſons.

Laſtly, the proud perſon prefers his pride before Chriſt; if a fine ſuit of cloaths did lie on the one hand, and Chriſt on the other, the proud perſon would rather put on the ſuit of cloaths then Chriſt.

O, I beſeech you ſirs, conſider what a vile and abominable thing it is to prefer any thing before Chriſt, *Conſider this*, ſays the *Pſalmiſt*, *ye that forget God, leſt he tear you in pieces, and there be none to deliver you.*

O poor wretch, conſider of that text, thou lieſt open to all the judgments in this life, and to all the torments in the life to come, all ye wicked ones that prefer any thing before Chriſt.

Eighthly,

Eighthly, The laſt Inferrence is this, if Jeſus Chriſt be ſo wonderful, O then every one that heareth of Chriſt, ſhould think it to be a moſt dreadful thing to miſs of Chriſt.

O Chriſtians and Friends, conſider of it, certainly that man or womans condition muſt needs be ſad indeed, that lives and dies without Jeſus Chriſt.

O poor wretch, the Devil looks but for a look from God to come and rend thee and tear thee in pieces, and drag thy ſoul to hell. Poor ſoul, thy ſoul is in danger every hour of being arreſted by death, and carried Priſoner to hell.

O ſirs, I beſeech you, do you think and conſider with your ſelves what a ſad thing it is to miſs of Chriſt. Until a man is in Chriſt, he hath nothing, he knows nothing, he enjoys nothing, and can do nothing, and is fit for nothing, and is worth nothing, *Prov.* 10. 20.

O, I beſeech you, that you would conſider ſeriouſly, conſider that of all miſeries this is one of the greateſt miſeries, to miſs of Chriſt: we are never able to lament the loſs of that poor ſoul that loſeth Jeſus Chriſt, all loſſes be wrapt up in that one loſs: and therefore I beſeech you all, both good & bad bethink with your ſelves what a ſad condition that perſon is in that miſſed of Chriſt. So much for this Uſe of Information.

A

A Believers Golden Chain.

I Come now to the second Use, and that is a Use of *Exhortation*; and here I shall make a *Golden Chain of twelve Links*, for Believers to wear about their necks.

1. Hear the best Men.
Read the best Books.
Keep the best Company.

First Hear the best men: O Sirs, hear a soul-enriching Minister, a soul-winning Minister, a soul-searching Minister, one that declareth the whole Counsel of God, that gives the Father his due, the Son his due, the Holy Ghost his due; one that maketh hard things easie, and dark things plain. Many there are, I may speak with grief, and to their shame, who instead of making hard things easie to the people, make easie things hard to the people, plain things dark, speaking in unknown *tongues*, which the people understand not, and all to work a vain admiration of them in the ignorant; but how unlike to Christ, and the Prophets, and Apostles, these are, I will leave you to judge.

This is as if a man should make a Scaffold as high as a Steeple, when his work is down upon the ground. Ministers are Fisher-men; now you know, if Fisher-men should wind their nets up together, they could catch nothing,

nothing, but if they will catch the Fish, they must spread their Net.

The Application is easie: A sanctified heart is better then a silver tongue; a heart full of Graces, is better then a head full of Notions; notional knowledge it may make a mans head giddy, but it will never make a mans heart holy; that which most tickleth delicate ears, least helpeth diseased souls: how are we to speak to God and live, much less to speak from God to the people that they may live; how holy had they need be that draw near to a holy God?

Ministers are called Angels, because we should be as Angels in our lives: but if Angels fall, they turn devils: O we should be holy as the holy Angels; it is the *foolishness* of preaching that saves souls, but not *foolish* preaching. *Christ* taught them as they were able to hear it, and as they were able to bear it, *Mar.* 4. 33. *Paul* was excellent at this, *I had rather speak five words in a known tongue, then ten thousand words in an unknown tongue.* A man may be a great *Scholar*, & yet a great *sinner*; *Judas* the traitor was *Judas* the *preacher*; therefore Sirs, let me beseech *you for your poor souls sake*, hear those *Ministers* that come nearest to *Christ*, the *Prophets*, & *Apostles*: he is the best Preacher that doth most good, and wins most souls: you may go from men

to truth, but not from truth to men, for the best of men are but men at the best.

2. Read the best *Books*, for in them you will find the best *things*, and compare what is spoken in the *books* of man, with what is written in the *Book* of God.

3. Keep the best *Company*, be much with them that are much with God, walk with them that walk with God, *Truly our fellowship is with the Father, and with his Son Jesus Christ*, 1 Joh. 1. 3. Forsake all bad *company*, and joyn thy self with good *company*; let them be thy choicest *companions* that have made *Christ* their choicest *Companion*; lay them nearest *your* hearts, who lie nearest *Christs* heart, carry them in your *bosom* by love, who shall be carried by Angels into *Abrahams bosom*; let *Christs Dove* be your *Love*; with whom should *Believers* be, but with *Believers*? you know what our *English* Proverb is, *Birds of a feather will flock together*; *Being let go, they went to their own company*, Act. 4. 23. Indeed none are fit *company* for a *Believer*, but a *Believer*; to see a Saint and a Sinner, associating one with another, is to see the dead and the living keep house together; carnal men, though they be *naturally* alive, yet they are *spiritually* dead; it is better to be with *Lazarus*, though in his *rags*, than to be with *Dives*, though in his *robes*: *he that walketh*

walketh with the wise shall be wise, Prov. 13. 20

O dwell where God dwells, make them your companions on earth, who shall be your companions in heaven. That's the first.

II. Meditate often, think often on the four last things, Death, which is most certain, Judgment, which is most strict, Hell, which is most doubtful, Heaven, which is most delightful.

First, Meditate upon death, which is most certain, *he hath appointed unto all men once to die* Heb. 9. 27. Out of the dust was man formed, & into the dust shall man be turned; to think of death, is a death to some men: but beloved, meditate upon death, the meditation of death, will put sin to death. Death to the wicked is the end of all comfort, and the beginning of all misery, but death to the godly is the out-let to sin and sorrow, and the in-let to peace and happiness: the Saints enjoyments shal be incomparable, when the sinners torments shal be intollerable; when a believers soul shall go out of his own bosom, it goeth into *Abrahams* bosom; when a believer dies, he leaves all his bad behind him, and carries his good with him; when a sinner dies, he carries his bad with him, and leaves his good behind him; the one goeth from evil to good, the other from good to evil; when a *saint* leaves the *world*, his *flesh* re-

turns

turns to duſt, and his ſpirit returns to reſt; when a ſinner leaves the world, his body goes to worms to be conſumed, and his ſoul goes to flames to be tormented: the one goes to *Abrahams* boſom, the other to *Beelzebubs* boſom; *the chaff to the fire, and the wheat to the barn.* Oh for the Lords ſake meditate upon death. When you come into the world, you do but live to die again; when you go out of the world, you do but die to live again: he that lives well, cannot die ill, he that is aſſured of a life that hath no end, cares not how ſoon this life hath an end; but he that lives without fear, ſhall die without hope: He that hath no grace, in his life, ſhall have no true peace in his death.

An old ſinner is nearer the ſecond death, then he is to the ſecond birth; his body is nearer to corruption, then his ſoul is unto ſalvation: death levelleth the higheſt mountains with the loweſt valleys; the robes of Princes, and the rags of Beggars, are both laid up *together* in the *wardrobe* of the grave. The reaſon why men ſo little prepare for death, is becauſe they ſo little think of death; when they feel ſickneſs arreſting them then they fear death approaching: The grave is a bed to reſt in, but not a ſhop to trade in: when the ſoul in death takes its flight from its loving Mate, they ſhal meet no

no more till the general Aſſize. When you are putting off your cloaths, think of the putting off your Tabernacles; be going to your beds as if you were going to your graves; & ſo cloſe your eyes in one *world*, as you would open them in another *world*; when you are *creeping* between the ſheets, then think of your winding-ſheet. Remember, *Chriſtians*, that *God* can as eaſily turn you into the duſt, as he *could* take you out of the duſt. To *day* is *your* living *day*, to *morrow* may be *your* dying *day*; the meditation of death will prepare you for death.

2. Meditate upon Judgment, which is moſt ſtrict, *we muſt all appear before the Judgment ſeat of Chriſt.* They who will not come before his Mercy-ſeat, ſhall be forced to come before his Judgment-ſeat; they who will not hear his *word*, ſhall feel his *ſword*; they who are graceleſs in this day, will be ſpeechleſs in that day: do you mind me, ſirs? At the *worlds* end ſuch will be at their wits end, to ſee the *earth* flaming, the *heavens* melting, the *ſtars* falling, the *graves* opening, the *judgment* haſtning the *ſun* and *moon* mourning, and *Chriſt* and his *Angels coming*: he that *comes* to raiſe the dead, will alſo *come* to judge the dead. O ſirs, the great *day* to great *ſinners* will be a terrible *day*, when they ſhall ſee *Chriſt* coming in the *clouds*,

who

who hath the person of a man, but the power of God, being crowned with dignity, and guarded with Angels, and inraged with anger, and inabled with power, to bring all Kings and Nobles, high and low, rich and poor, to his Bar, and there he will judge them, not by the witness of their countenances, but by the blackness of their consciences: he that was guarded to the *cross* with a band of Souldiers, shall be guarded to the *bench* with a guard of Angels, you that make no account of his coming, how do you think to give an account at his coming? For the Lords sake meditate upon judgment, the meditation of judgment, sirs, may make you judgment proof, they who now judge themselves in their own private Sessions, shall not be judged by *Christ* at his publick *Assize*.

3. Meditate upon *hell*, which is most doleful. O sirs, heaven is a place where all is joyful, & hell is a place where all is doleful: in the former there is nothing but happiness, & in the latter there's nothing but heaviness, Psal. 9. 17. *The wicked shall be turned into hell.* Mark sirs, *the wicked shall be turned into hell.*

O dreadful place, where the Devil is the jaylor, *hell* the prison, damnation the punishment, eternity the time, brimstone the fire, and men and spirits the fuel; to indure this will be intolerable, to avoid it will be impossible.

poſſible. This is the *day* of *Gods long-ſuffering*, that will be the day of mans *long-ſuffering*, there they may ſuffer, and ſuffer pain without eaſe, and torments without end, ſorrow without ſuccor, & miſery without mercy; for the Lords ſake meditate upon Hell.

O what hells are there in hell, the loſs of God, the loſs of Chriſt, the loſs of Saints, the loſs of Angels, the loſs of all good, and endleſs, eaſeleſs, remedileſs tormens muſt be thir portion: O that you would but often think of Hell.

If once thou droppeſt into hell, after a thouſand years you will be as far from coming out, as at your firſt entrance in; there is a way to keep a man out of hell, but no way to get a man out of hell. The wheat and the chaff they may both grow together, but they ſhall not both lie together: in Hell there ſhall not be a Saint amongſt thoſe that are terrified, and in Heaven there ſhall not be a ſinner amongſt thoſe that are glorified.

The Sea of damnation ſhall not be ſweetned with a drop of compaſſion. Will you pity a body that is going to the block, and will you not pity a ſoul that is going to the pit? What a ſad viſitation is that, where the black horſe of death goeth before, and the red horſe of wrath followeth after? O that muſt needs be ſad when one death comes upon the neck of another.

A mans condition in this life may be honourable, and yet his state as to another life may be damnable. Poor *Lazarus* goes to heaven, when rich *Dives* goes to hell; it is better to go to heaven poorly, then it is to go to hell richly. O sirs, let us go into heaven by contemplation, that we may never go into hell by condemnation.

4. Meditation on heaven which is most joyful, *Mat.* 25. 34. *Come ye blessed, inherit the Kingdom prepared for you.* Heaven is a place where all joy is enjoyed, mirth without sadness, light without darkness, sweetness without bitterness, life without death, rest without labour, plenty without poverty. Oh what joy entreth into a *believer*, when he enters into the joy of his Master; who would not work for glory with the greatest diligence, and wait for glory with the greatest patience? Oh what glories are there in glory, thrones of glory, crowns of glory, vessels of glory, a weight of glory, a kingdom of glory; here Christ puts his grace upon his Spouse, but there he puts his glory upon his Spouse. In heaven the crown is made for them, and in heaven the crown shall be worn by them. In this life *believers* have some good things; but the rest & the best are reserved for the life to come. O sirs, *meditate* upon *heaven* the meditation of *heaven* will make us *heavenly*;

heaven-

heaven is not only a poſſeſſion promiſed, but a poſſeſſion purchaſed. When our contemplations and converſations are in heaven, then we enjoy heaven upon earth.

To be in Chriſt, is heaven below, and to be with Chriſt is heaven above: there cannot be a better being for us, then for us to be with the beſt of beings. *To me to live is Chriſt, and to die is gain* Phil. 1. 12. *Paul* was contented to ſtay a while out of *heaven*, that he might bring other ſouls into *heaven*; his life to them was moſt uſeful, but his death to him was moſt gainful; let our condition be never ſo great, it is a hell without him: and let our condition be never ſo ſad, it is a heaven with him.

I had rather be in hell with Chriſt, then in heaven without Chriſt, ſaith *Luther*. Indeed hell it ſelf would be heaven if God were in it, and heaven would be hell if God were from it. That which makes heaven ſo full of joy is, that it is above all fear: and that which makes hell ſo full of horror is, that it is below all hope: the veſſels of grace ſhall ſwim in the *ocean of glory*; here all the earth is not enough for one man, but there one *heaven is enough* for all men: *he never* ſhould ſee with an eye that is purified, what he ſhall ſhortly ſee with an eye that is glorified; we may talk of the greatneſs of our crowns, but

we

we ſhall never know the weight of our Crowns till they be ſet on our heads. That's the ſecond.

III. Set the watch of your lives by the Sun of Righteouſneſs, *Mal.* 4. 2.

Live in print, and keep the copy of your lives free from blots and blurs, that the characters thereof may be read by all. And bring up the bottom of your lives to the top of your lights; then only doth the watch of our lives move with uprightneſs, when it is ſet by the beams of the Sun of Righteouſneſs: *The grace of God that bringeth ſalvation, hath appeared to all men, teaching us to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world*, Tit. 2. 11, 12. They who will not ſubmit to graces teaching, ſhall never enjoy graces ſalvation.

Oh live ſo, that the word which hath brought ſalvation to your ſouls, may bring your ſouls unto ſalvation, that you may be ſuch jewels of grace as ſhall be lockt up in the cabinet of glory: The Father of light takes no pleaſure in the children of darkneſs, *let your light ſo ſhine before men*, Mat. 5. We muſt firſt ſhine in grace, before we can ſhine in glory. They who look for a heaven made ready, ſhould live as if they were in heaven already.

There

There are four things that make up a new creature.

First, Light.

Secondly, Life.

Thirdly, Holineſs.

And fourthly, Good works. The children of Light muſt put on the armour of Light.

I cannot but ſadly reflect on the inconſtancy of rotten Profeſſors; an applauded Chriſt ſhall have many *Hoſannaes*, but a condemned Chriſt ſhall have many *Crucifiges*: but a true believer can as well go with Chriſt to the Tree where he is to be crucified, as he can go with Chriſt to the Throne where he is to be glorified.

Oh how unanſwerable are the lives of ſome Profeſſours, to the lights of Profeſſours? they know much, but do little; they know the good they are to do, but they do not the good they know: They ſpeak of things above, but they love and follow after things below: A man is not what he ſays, but he is what he does: to ſay what we do, and not do what we ſay, is but to undo our ſelves by doing. Take heed ſirs, that you do not talk your ſelves to hell with heavenly words. What is the great prejudice that the world hath againſt Profeſſors, but this, that they who profeſs againſt pride more than others, are themſelves as proud as o-

thers?

trees. They profess against covetousness more then others, but are themselves as covetous as others: they often meet together to be better, but they are never the better for their often meeting together: do but take away their profession, and you take away their religion. They have nothing of the shape but the skin: they are better in their outsides, then they are in their insides.

Oh sirs, if godliness be evil, why do you so much profess it? and if godliness be good, why do you so little practise it? either take Christ into your lives, or cast Christ out of your lips; either obey his commands more, or else call him Lord no more: either get oyl in your Lamps, or cast away your Lamps: to be a professor of piety, & a practiser of iniquity, is an abomination unto the Lord: some would not seem evil, and yet would be so; others would seem good, and yet would not be so; either be what thou seemest, or else seem what thou beest. There are many that *blush* to confess their sins, that did never *blush* to commit their sins: there is nothing done in vain, but that that is vainly done.

O Christians, bring your lights to the light; what darkness can obscure them, who have a Sun above them? *believers*, when their candles are put out, they can fetch light from the *Sun of Righteousness*; the nearer you are

to

to such a Sun, the clearer will be your light.

Oh Christians, you are never the better for your lights, if you are not made the better by your light: he that sins against his light, will at last sin away his light. If thy light do not put sin and the world under thy feet, it will never put a crown of glory upon thy head. That is the third.

IV. Be willing to want what God is not willing to give.

As God hath never the less for the mercies he giveth, so he hath never the more for the duty he taketh: man is such a debtor to God, that he can never pay his due to God; we are so far from paying of the utmost farthing, that at the utmost we have not a farthing to pay; there is no man but hath received more good then he deserveth, and done more evil then he hath suffered; therefore he should be contented, though he enjoy but little good, and not discontented, though he suffer much evil; let us therefore be contented, 1 *Tim.* 6 8. A Christian is to submit to the will of Gods disposing as well as to the will of Gods commanding: that man obtains his will of God, who submits his will to God. A gracious heart should never be out of heart, because he hath said, *I will never leave thee, nor forsake thee*, Heb. 13. 5. He that hath said it, will not unsay it,

there-

therefore take up your contentment in Gods appointment; we are not to be troubled for this, that we have no more from God, but we are to be troubled for this, that we do no more for God. A Christian, though he hath a will of his own, yet it *becometh* not a Christian to do his own will; *contentment* without the *world* is better then the *world* without *contentment*. Christian, get a holy heart, and thy estate on earth shall be *transcendent*, yea, thy estate on earth shall be *sufficient*. Christian, is not God willing to give thee *riches*? O then be thou willing to want *riches*. Is not God willing to give thee *health*? O then be thou willing to want *health*. Is not God willing to give thee *children*? O then be thou willing to want *children*. Is not God willing to give thee thy desire in this thing or that thing? O be thou willing to want that thing. We many times stand in our own light. Never were any Saints their own carvers, but before they had done they cut their own fingers. *Lot* you know was put to his own choice, and he chose *Sodom*, but you know how it fell out, it was not long before *Sodom* was burnt. So *Rachel* said, *Give me children or else I die*, and she had a child, & it cost her her life. *Abraham* desired the life of *Ishmael*, but he had but little comfort of him all his days. Therefore, dear *Christian*,

an, ſubmit thy will to Gods will: that ſoul ſhall have his will of God, that deſires nothing but what God will. Do but you take care of all that which belongs to God, and God will take care of all that belong to you.

It is nothing but reaſon that God ſhould fall out with them in the courſe of his providence, that fall off from him in the courſe of their obedience. Wicked men make the world their treaſure, and God makes the world their torment; when they want eſtates they are troubled for them, and when they have eſtates they are troubled with them. Murmuring perſons think every thing too much that is done by them, and every thing too little that is done for them. God is as far from pleaſing them with his mercy, as they are from pleaſing God with their duty. It is unthankfulneſs that is the cauſe of the earths unfruitfulneſs. Did a man believe that the Lord would not fail in his body, how carefully would he look after his ſoul. It is only the Chriſtian man that is the contented man, he doth not quarrel with God for mercies denied, but bleſſeth God for mercies beſtowed. The higher a Chriſtian is raiſed above the things of the earth, the more he is raviſhed with the joyes of Heaven. That's the fourth.

V. Crucifie your ſins, that have crucified your Saviour. They

They that are Christs, saith St. *Paul*, have crucified the flesh with the lusts thereof. Did the rocks rend when Christ died for our sins, and shall not our hearts rend that have lived in our sins?

O the nails that pierced his hands, should now pierce our hearts. They should wound themselves with their sorrows, who have wounded him with their sins; that they have grieved his *spirit*, it should grieve their *spirit*.

O that ever I should be so bad a child to him, that hath been so good a Father to me. Our sins have been our greatest traytors, & our Saviour hath been our choicest helper.

O put sin to death, that was the cause of Christs death: If one should kill our Father, would we hug him and embrace him as our friend, let him eat at our table, and not rather hate and detest the very sight of him? If a Snake should sting thy dearly beloved Spouse to death, wouldst thou preserve it alive, warm it at the fire, hug it in thy bosom, and not rather stabit with a thousand wounds? And were not our sins the cause and instruments of Christs death? were not they the whips that scourged him, the nails, the cords, the spears, the thorns, that wounded him, and fetcht the heart bloud from him; and can we love our sins that killed our Saviour? Can a Spouse love her husband, and her heart embrace an Adulterer? We

We complain of the ſins of *Judas*, and of the *Jews*, and ſeem to hate them, and ſpit at the mention of them, and can we love our *Judas* ſins that ſet them all on work, and put Chriſt to death?

And yet how many are there that had rather have ſinful ſelf ſatisfied, then to have ſinful ſelf crucified. Oh ſin is that mark at which all the *arrows of vengeance* are ſhot: were it not for ſin, death had never had a beginning; and were it not for death, ſin would never have an ending. Man began to be ſorrowful when he began to be ſinful. The *wind* of our *luſt* blowed out the *candle* of our *lives*. If man had had nothing to do with ſin, death had had nothing to do with man. Oh did ſin bring ſorrow into the world? O then let ſorrow carry ſin out of the world. Of all evils ſin is the greateſt evil, *Rom.* 6 23. *The wages of ſin is death.* Oh it is worſe then puniſhment, baniſhment, and impriſonment; ſin killeth both body & ſoul, it throws the body into the cold earth a rotting, and the ſoul into the hot hell a burning. O for the Lords ſake think of this, and weep for this betimes; let the cry of your prayers out-cry the cry of your ſins.

Nothing can quench the fire that ſin hath kindled, but the water which repentance hath cauſed: *If we confeſs our ſins, he is faith-*

ful and just to forgive us our sins, and to cleanse us from our sins, Joh. 1.11. A Saint is not free from sin, that is his burden; a Saint is not free to sin, that is his joying; sin is in his soul, that is his lamentation; his soul is not in sin, that is his consolation: If you will not sin in your grief, then grieve for your sins. That's the fifth.

VI. Do you bless God most, who are most blessed. God is good to all, but to *Israel* he is truly good, *even to such as are of a clean heart*, *Ps.* 73 1. They can never speak good enough of God, who have tasted the *goodness* of God; it is but *reason* that they should bless most, who are the most blest. They who hold the largest farms, must pay the greatest rent. Differing mercies call for differing duties. It is very meet that he should be magnified by us, that makes us meet to be glorified with him O Christians, if he have *called you* out of your *marvellous darkness into his marvellous light*, you ought to shew forth his marvellous praises, 1 Pet 2 9. But you are a *chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that you should shew forth the praises of him, who hath called you out of darkness into his marvellous light*. Men should not glory in what they have received, but they should give glory for what they have received. The glory of God must be the golden

den *Butt*, at which all the *arrows of duty* are ſhot. Grace in our hearts is like Stars in the Heaven, that ſhine not by their own ſplendour, but by borrowed beams from the Sun of Righteouſneſs, *Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in light*, Col. 1. 12.

As the beſt of means ſhould make us fruitful, ſo the beſt of mercies ſhould make us thankful. Shall a Saint find God a maſter that is bountiful, and ſhall not God find a Saint a ſervant that is dutiful? If he gives us any enjoyment, it is but for his own entertainment. He ſhall never want mercy, that doth not play the wanton with mercy. To bleſs God for mercies, is the way to increaſe them; to bleſs God for miſeries, is the way remove them. No good lives ſo long as that which is thankfully improved; no evil dies ſo ſoon as that which is patiently endured. O Chriſtians, give all your glory unto to him, who hath given all his glory unto you, & do as thoſe glorified ones do in glory. *The four and twenty Elders fell down before him that ſate on the Throne, and worſhipped him that liveth for ever and ever, and caſt their crowns before the Throne, ſaying, Thou art worthy, O Lord, to receive all Glory, and Honour, and Power, for thou haſt created all things, and for thy pleaſure they were and are*

created, Rev. 4 10, 11. All you have is derived from God, let all you have be returned to God.

The more Gods hand is enlarged in the bleſſing of us, the more our hearts ſhould be enlarg'd in the bleſſing of God. O believers, he hath frowned upon others, but he hath ſmiled upon you. He hath paſt by others *doors*, and knockt at your *doors*. He hath made you *light*, when others are *dark*. He hath made you *living*, when others are *dead*. He hath made you *heirs of glory*, when others are *children of wrath*. He hath made *you ſons*, when others are *ſlaves*. He hath made you higher then *Angels*, when others are no better then *devils*. This hath he *done* and more for you who are *believers*. Now have you not great cauſe to bleſs God? Whilſt man is a *bleſſing of God* for his mercies, God is a *bleſſing of man* with his mercies. Can you find me out that *good* that is not given you, or that evil that is not forgiven in you? God deſerves more from every Chriſtian, then he demands from every Chriſtian: where this Sun of mercy ſhines hotteſt, there the fruits of grace ſhould grow faireſt. That's the ſixth.

VII. Fear not the fear of men.

Wicked men muſt not be feared, though they be never ſo mighty; nor followed, though never ſo many. *Fear not them that*

can

can kill the body, ſaid our bleſſed Saviour, *and can do no more*, Mat. 10. 28. If a *righteous cauſe* bringeth us into *ſuffering*, a *righteous God* will bring us out of *ſuffering*. If we *ſuffer* for well-doing, we do well in *ſuffering*. Shall we ceaſe to be *Profeſſors*, becauſe others will not ceaſe to be *perſecutors*. *If ye ſuffer for well doing*, ſaith the Scripture, *ye are happy*. What are we Members of *Chriſt*, and yet afraid to be Martyrs for *Chriſt*? what are the children of *God* afraid of the children of the *Devil*? Are the children of *light* afraid of the children of *darkneſs*? The children of heaven afraid of the children of wrath? what though you be weak, your King is ſtrong? What though you be lambs among wolves, your *Captain* is the *Lyon* of the tribe of *Judah*? what though you have no power, *Chriſt hath all power given him both in heaven and earth*, Mat. 28. 18.

The fear of perſecution is more then perſecution. He that loſeth a baſe life for *Chriſt*, ſhall find a *better* life in *Chriſt*. Perſecution, though it brings death in one hand, it brings life in the other; though it kills the *body*, it *crowns* the *ſoul*, it ſends the *body* to duſt, and the *ſpirit* to reſt; the worſt they can do againſt you, is the beſt they can do for you; the worſt they can do is but to ſend you out of the earth, and the beſt they can do for

you, is but to ſend you up to heaven. They take a life from you which you cannot *keep*, and *beſtow* a life upon you which you cannot loſe; if they be bleſſed who die in the Lord, oh how bleſſed are they that die for the Lord; do wicked men glory in that which is their ſhame, and ſhall we be aſhamed of that which is our glory? It is an honour to be diſhonoured for Chriſt. What is a ſhort happineſs attended with an everlaſting miſery, to a ſhort miſery attended with an everlaſting happineſs!

O how clear will the Sun of Righteouſneſs ſhine, when thoſe dark clouds are blown over.

What if they threaten you with preſent death, doth not God alſo threaten you with everlaſting death? If you be not ruled by him, whoſe threatning ſhould you fear? Is man more terrible then God? is death more dreadful then Hell? God hath ſaid, *Fear not man, who art thou that ſhouldeſt be afraid of a man that ſhall die, and of the ſons of men that ſhall be made as the graſs*, *Iſa.* 51.12. Do you ſee Chriſtians, God would not have you to be afraid of man: he that is afraid of man, is afraid of graſs: *Fear thou not; for I am with thee, be not diſmayed; for I am thy God, I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my Righteouſneſs,*

oseſs *Iſa.* 41. Let but Profeſſors do their beſt, and then let the world do their worſt. That is the ſeventh.

VIII. Cleave thou cloſeſt to that truth which is the choiceſt.

Firſt, Be for hearing and doing both, but for doing more; he that doth moſt ſhall receive moſt. Chriſtians, the more glory you bring to *God*, the more glory you ſhall have from *God*. O how abundant ſhould they be in *the work of the Lord*, that know *their labour is not in vain in the Lord*, 1 Cor. 15. 58.

Secondly, be for knowledge and practice both, but for practice more. Alas, what is it to be a Chriſtian no farther then a few good words will go? I tell you, ſirs, good words without *good works* will never turn to a *good* account. Holy *ſayings* without holy *doings* will never *conduct* your ſouls to a *holy place*.

Thirdly, Be for gifts and graces both, but for grace more; a heart ſanctified, is better then a tongue ſilvered. Grace brings Chriſt and the ſoul together, and unites them together. Without grace there may be a knowledge that is ſeeming, but without grace there can be no knowledge that is ſaving.

Fourthly, Be for credit and conſcience both, but for conſcience more. Where there is a pure conſcience, there will be a pure converſation. As no *flattery* can heal a bad

conſcience, ſo no cruelty can hurt a good conſcience.

Fifthly, Be good in good times, and bad too, but in bad more. To be *good* at all times is a Chriſtians duty, but to be *good* in bad times is a Chriſtians glory. You cannot tread in the ſteps of our Saviour, but you will taſte of the cup of our Saviour: *Any man*, ſayes the Apoſtle, *that will live godly in Chriſt Jeſus, muſt ſuffer perſecution.*

Sixthly, Be for body and ſoul both, but for ſoul more. O how careful are men for their bodies, but how careleſs for their ſouls? they are true to that part which is without, but falſe to that part within. So they may have but ſomething of the world in their hands, they care not though they have nothing of heaven in their heart.

O *Chriſtians*, our *work below* is then the beſt done, when our *work above* is the firſt done. The greateſt happineſs of the creature is, not to have the creature for ones happineſs.

Seventhly, Be for peace and truth, but for truth more. O Chriſtians, love the truth in truth. Love the truth of God in truth, juſtifie the truth, and the truth will juſtifie you. Till you can love the naked truth, you will never live to go naked for the truth. Remember that, I pray, Chriſtians.

Eighthly, Be for life and Chriſt both, but for

for Chriſt more. Chriſt is ſweeter then wine, better then life, he that came from above, is above all: He that hath the key of Heaven, can only open the *doors* of Heaven.

Ninthly, Be for works and faith too, but for faith more. Faith is a grace that is the moſt needful, and a grace that is the moſt fruitful. A faith that worketh not, is a faith that ſaveth not. Nothing will get up to heaven, Chriſtians, but that which came down from heaven.

Tenthly, Be for publick duties and private too, but for private more. Be much in private duties; if you fail ſhort in any, fall ſhort in publick duties, and be moſt in private. You that have filled the *book* of God with your ſins, ſhould fill the *bottle* of God with your tears.

Eleventhly, Be for form and power both, but for power more. I ſay, be for power more, Chriſtians.

Alas, what is the form without the power? they give God the Cap and Knee, and give up themſelves to all manner of abominable wickedneſs.

O Chriſtians, I ſay, be for power, be ſure *look* to that, that you be for the power of godlineſs more then the form of godlineſs.

Twelfthly, Seek to pleaſe men and God both, but God rather. To be in favour with

them who are out of favour with God, to be well spoken of by them, who are evil spoken of by God, is rather a reproach then an honour.

If there be not fellowship between Christ and you in holiness, there will be no society between Christ and you in happiness.

This is the eighth.

IX. Acquaint your selves with your selves. The tryal of your selves is the ready *road* to the knowledge of our selves. No man begins to be *good*, til he sees himself to be bad. Till you see how ful your faces are, you will never pay tribute to Christ for washing of them. He can never truly relish the sweetness of Gods mercy, who never tasted the bitterness of his own misery. The bottom of our disease lieth here, that we search not our disease to the bottom.

He that trusteth his heart is a fool, & yet such fools are we that we trust our hearts. The conversation may be civilized, when the affections are not sanctified. A man may be *acquainted* with the grace of *truth*, who never knew the truth of *grace*. Therefore *examine your selves, and prove your selves*, 2 Cor. 13. 5. *whether you be in the Faith or no*, or whether the Faith be in you or no.

See whether your hearts be the Cabinet of such a Jewel; for want of this many are like

like Travellers, skill'd in other Countries, but ignorant in their *own*; many have their *evidences* of grace to ſeek, where they ſhould have their *evidences* of grace to ſhew.

O beloved, *I* beſeech you with beſeechings, be more in ſearching of your own hearts more.

'Tis of great concernment to know the ſtate of your hearts, than to know the ſtate of all our eſtates.

A man may profeſs like a Saint, pray like a Saint, ſpeak like a Saint, look like a Saint. You cannot alwayes tell what it is a clock in a mans breaſt by the dyal of his countenance. The humbleſt look is ſometimes linked to the proudeſt heart.

Believers, for the Lords ſake, conſider well theſe three things.

Firſt, What you were in the ſtate of Nature.

Secondly, What you are in the ſtate of Grace.

Thirdly, What you ſhall be in the ſtate of Glory.

O, methinks you ſhould think of this, what you were, what you are, and what you ſhall be. Converſion beginneth in conſideration.

Grace, as it makes our comforts ſweeter, ſo it makes our crown greater.

Beloved,

Beloved, for Gods ſake, for your ſouls ſake, acquaint your ſelves with your ſelves. The readieſt way to know whether or no you are in *Chriſt*, is to know whether or no *Chriſt* be in you, for the fruit is more viſible then the root. The tree of *righteouſneſs* is known by the fruits of *righteouſneſs*, Mat. 7. 20. *The tree is known by its fruit*, ſaid our Lord Jeſus Chriſt. If you would know the heart of your ſins, you muſt then know the ſin of your hearts; will you remember that Chriſtians? For, *out of the heart*, ſaid our Lord, *proceedeth evil thoughts, murther, adultery, and fornication, and blaſphemy*, Mat. 15. 19. Many have paſſed the rocks of groſs ſin, that have been caſt away upon the ſands of ſelf-righteouſneſs: if you be found in your righteouſneſs, you will be loſt in your unrighteouſneſs. He that hath no better righteouſneſs then what is of his own providing, ſhall meet with no bigger happineſs then what is of his own deſerving. That's the ninth.

X. Do *good* in the world, with the *goods* of the world.

'Tis better to ſpend our time in doing good, then in getting goods; for the goods we get we muſt leave, but the good we do will never leave us, *Rev.* 14. *They ſhall reſt from their labours, and their works follow them*: the ambitious man ſhall leave all his great-

greatneſs behind him, when the *religious* man ſhal carry all his *goodneſs* with him. *Dives* his charity was very cold, & he found the *flames* of hell very hot. There's not a drop of water for ſuch *Dives*'s in hell, that have not a crumb of bread for ſuch *Lazarus*'s on earth. *Dives* denied *Lazarus* a crumb of bread, & therefore *Lazarus* muſt not bring him a drop of water. He that will ſhew no mercy, ſhall have no mercy ſhewed him. Let *charity* be your ſhop to trade in, & *eternity* ſhall be your bed to reſt in. Be a father to all in charity, and a ſervant to all in humility, do much *good*, and make but little *noiſe*; every grace that is more exerciſed, ſhall be more glorified: the more *good* ye do for God, the more *good* you ſhall receive from God. As the *poor* cannot live without your mercy on earth, ſo without Gods *mercy* you ſhall not live in heaven; he that gives to the *poor* Saints for Chriſts ſake, ſhall be rewarded by Chriſt for the Saints ſake, *Mat.* 25. 36, to 40. *Naked, and ye cloathed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhal the righteous anſwer him ſaying, Lord, when ſaw we thee an hungry, and fed thee? or thirſty, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked, and cloathed thee? Or when ſaw we thee ſick, or in priſon, and came unto thee? And the*

King

King ſhall anſwer and ſay unto them, Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me. The more you diſburſe for Chriſt on earth, the greater ſums of glory you ſhall receive from Chriſt in heaven.

The crop that is ſown in mercy, ſhall be reapt in glory. As we muſt lay out all in the cauſe of God, ſo we muſt lay down all for the cauſe of God: that which is caſt into Chriſts Treaſure by the way, is not caſt away: Mercy is ſo good a ſervant, that it will never let its Maſter die a Beggar: though it make your Pockets lighter, yet it will make your Crowns greater.

O that God ſhould give the rich ſo much, and O that the rich ſhould give the poor ſo little. Some ſay, that the *barrenneſt ground* is neareſt to the *richeſt mines.* 'Tis too often true in a ſpiritual ſenſe. How many rich men, though their eſtates be like a fruitful Paradiſe, yet their hearts are like a barren Wilderneſs. They have much of the earth in their hands, but nothing of heaven in their hearts. They be rich in goods, but not in goodneſs; I wonder that ſuch worldlings do not tremble at theſe ſayings, *Mat.* 25. 41. *Then ſhall he ſay alſo unto them on the left hand, depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels;*

for

for I was an hungred, and ye gave me no meat; I was a thirſty, and ye gave me no drink; I was a ſtranger, and ye took me not in; naked, and ye cloathed me not; ſick and in priſon, and ye viſited me not. Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee? Then ſhall he anſwer them, ſaying, Verily I ſay unto you, inaſmuch as ye did it not to one of the leaſt of theſe, ye did it not to me. And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.

O that men ſhould be ſo much miſtaken with their riches, who muſt ere long be taken from their riches: as you *brought* none of *your coin* into the *world* with you, ſo you ſhall *carry* none of it out of the *world* with you. In the *world* you find it, and in the *world* you ſhall leave it; to whom you know not, it may be to them you would not. Did but ſome rich men know before their deaths how their gold & ſilver ſhould be ſpent after death, they would wiſh it back again at the Mines from whence it came. O ye rich men I ſay unto you, do good in the world, with the *goods* of the *world*: 'tis a greater honour to give like a *Prince*, then live like a *Prince*.

'Tis better to have a heart, & not wherewith, then to have wherewith and not to

have

have a heart, Give, and it ſhall be given you; your *charity* ſhould ſeek the *poor*, before the *poor* ſeek your *charity*. He that ſheweth mercy when it may beſt be ſpared, ſhall receive mercy when it ſhall moſt be needed. That's the tenth.

XI. Improve that time, which will be yours but for a time; time ere long ſhall be to you time no longer, *Rev.* 10. 6.

Opportunities are for eternity, but *opportunities* are not to eternity; Chriſtians remember that. That race is ſhort in which you run, but the price is great in which you run. As *you* have not a leaſe of *your* lives, ſo *you* have not a braſe for *your* lives. Had we not need to take heed how we *ſhoot*, that have but a ſingle *arrow* to direct to the mark? No time is ours but what is preſent, and this is as ſoon paſt, is preſent. Natures *womb* often proves Natures *tomb*.

Oh conſider, how much of your time is gone, and yet how little of your work is done? Shall your reſt ſteal away one half of your time, and your luſts the other? Oh, what enemies are they to themſelves, that of all their days allow themſelves not one; your work is great, and your time is ſhort; you have a God to honour, a Chriſt to be believed in, and a ſoul to ſave; you have a race to run, and a crown to win, a hell to eſcape, and

a heaven to make ſure: you have many ſtrong corruptions to weaken, & many weak graces to ſtrengthen; you have many temptations to withſtand, and many afflictions to bear; you have many mercies to improve, and many duties to perform; therefore endeavour to improve your time. All the time that God allows us, is little enough to perform the task which he allots us: Therefore, dear Chriſtians, redeem the time, *Eph.* 5.16. *Redeem the time becauſe the days are evil.* If much of your time be paſt, let no more of your time be waſt: how much the *longer our time* hath been, ſo much the *ſhorter our time* ſhall be. Oh that every ſtep your ſouls take might be towards Heaven, and that you would make ſure of God to day, becauſe the next day you are not ſure of *your* ſelves. For the Lords ſake *improve* your time, for your ſouls ſake *redeem* the time. The Lawyer will not loſe his *Term*, the Waterman will not loſe his *Tide*, the Tradeſman will not loſe his *Exchange* time, the Husbandman will not loſe his *ſeaſon*, and will you loſe your precious *ſeaſon?* if you loſe your ſeaſon, you loſe your ſouls. Know that there's but one Heaven, and miſs of that, and where will you take up your lodging but in hell? There is no ſitting up under ground, for thoſe that have loſt their time above ground: the great hinde-

hinderance of *well living*, is the expectation of *long-living*: Many think not of living any *better*, till they think not of living any *longer*. O how just is it that they should miss of heaven at the last? Now is the time of grace to accept of you, and now is the time for you to accept of grace; *To day, to day, to day*, saith God thrice in that one chapter, *Heb.* 3. *To day* in the 7. v. *To day* in the 13. v. *To day* in the 15. v. Oh but sinners say, *To morrow, to morrow, to morrow*. Alas, sirs, one to *day*, is better then two *to morrows*, this day is thy living day, to morrow may be thy dying day, and, therefore, for the Lords sake, put it not off. Now if *ever*, now for *ever*, now or *never*, up and be doing, lest you be for ever undone. That is the Eleventh.

XII. Learn humility from Christs humility, *Learn of me, for I am meek and lowly in heart, and you shall find rest to your souls*, *Mat.* 11. 29.

Humility makes a man like an Angel, and for want of it, Angels were made Devils. Proud sinners be fit companions for none but proud devils. The most lovely professor, is the most lowly professor: a believer is like a vessel at Sea, the more it fills, the more it sinks. None so humble upon earth, as those that live highest in heaven. Do but see how one of the best of Saints looks upon himself

as one of the least of Saints. *Unto me, who am less than the least of all Saints*, said great *Paul. Eph.* 3. 8. The most holy men be always the most humble men. Where *humility* is the corner-stone, there *piety* is the *top-stone*. It is good to have true thoughts of our selves. The Cloth of *Humility*, should alwayes be worn on the back of *Christianity*.

God almighty hath *two* houses in which he dwells, his *City-house* and his *Country-house*; his *City-house* is the Heaven of Heavens, and his *Country-house* is the humble and lowly heart, *Isa.* 57. 18. *I dwell in the high and holy place*, that is in Heaven, Gods *City-house*; *and with him that is of a contrite and humble spirit*, that's his *Country house*. Humility is a *Bethel* for Gods dwelling, but pride is a *Babel* of the Devils building. If you do not keep pride out of your souls, & your souls out of pride, pride wil keep your souls out of heaven. I will not say a good man is never proud, but I will say a proud man is never good. God resisteth the proud, *Jam.* 4. 6. *God resisteth the proud, but giveth grace to the humble.* The face of prosperity shines brightest through the Mask of humility. Of all garments humility best becomes Christians, & most adorns their Profession. God will not endure that any man should think wel of himself, but himself. A Christi-

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an ſhould look with one eye upon grace to keep him thankful, and with the other eye upon vice to keep him mournful. When you begin to be proud of your gliſtring feathers, look down upon your black feet, *Rev.* 4. 10. The four and twenty Elders fell down before the Throne, & caſt down their crowns before him that ſate upon the Throne. The only way of keeping our Crowns on our heads, is the caſting them at his feet.

Alas, ſirs, what are you proud of? are you proud of your riches, of your honours, of your relations, or beauties, or ſtrength, or life? Alas, alas, theſe are poor low things to glory in. When men glory in their pride, God ſtains the pride of their glory.

O go to the graves of *thoſe* that are *gone before you*, and there ſee, are not their *bones* ſcattered, their eyes waſted, their fleſh conſumed, their mouth corrupted? Where now be thoſe ruddy lips, lovely cheeks, fluent tongues, ſparkling eyes, comely noſe, are they not all gone as a dream? and where will you be ere long? and will you be proud of theſe things? An humble heart knoweth no fountain but Gods grace, and an upright man knoweth no end but Gods glory. That is the twelfth.

XIII. Be upright Chriſtians.

The Goſpel doth not only require that we ſhould

ſhould be excellent Chriſtians, but that we ſhould be *diligent Chriſtians*. The more glorious diſpenſations you live under, the more gracious converſations you ſhould have. *Spiritual actions* will make *you look* freſh in the eyes of *ſpiritual Chriſtians*. The more you have of good in you, the more you ſhall have good with you. The clearer the lamp of grace burns on earth, the brighter the Sun of glory ſhall ſhine in heaven. We live by dying to our ſelves, and die by living in our ſelves. Chriſtians ſhould be *burning* Lamps, as well as *ſhining* Lamps. Should he walk in darkneſs whoſe Father is light? Shall that tongue be found lying ſo conſtantly to men, that was found praying ſo earneſtly to God; or thoſe eyes be found gazing on *ſinful objects*, that were found reading of *ſacred oracles*? Shall ſuch as have received *Chriſts preſs-money*, fight under *Satans colours*? Beloved, either let your *works* be according to your *profeſſion*, or elſe let your *profeſſion* be according to your *works*. Never put on the fair fruit of *profeſſion*, to do the foul works of *corruption*: never put on Chriſts livery, to do Satans drudgery, *Let every one that names the Name of the Lord depart from iniquity. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of heaven, but he that doth the will of my*

Father

Father which is in heaven, Ja. 7. 21, 22. O that mens tongues should be larger then their hands, words they profess him, but in works they deny him. Many set a crown of glory on the head of Christ by a *good profession*, but place a crown of thorns on the head of Christ by an *evil conversation*: *They fear the Lord, but serve their own Gods*, 2 Kings 17. 33.

Alas, beloved, what good will your profession do you, if you do not make good your profession? 'tis better never to shine, then not to be gold. Either take oil into your Lamps, or throw away your Lamps. The almost Christian shall be but almost saved. Therefore my brethren, let me beseech you, be altogether Christians, be right upright Christians, be sincere Christians; be as *goodly* as the *godly*. Holy *David* tells us, *Psal.* 15. 2, 3, 4. who is the upright man, who is the right upright Christian; He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart, he shall dwell in thy Tabernacle, and so he goes on. If you would keep your selves unspotted from the world, you must keep your selves unspotted in the world.

Oh be not vain in a vain world: the loose walkings of Christians, are the reproaches of Christians. Were *Abraham* now *on earth*, who

who is *in heaven*, how would the Father of the *faithful* bluſh to ſee their actions, that ſtile *themſelves* his off-ſpring? O there be ſome men who think themſelves too good to go to Hell, and God thinks them *too bad* to go to *Heaven*. *Noah was a juſt man, and perfect in his generation Gen* 6. 9. He was not a *ſinner* amongſt thoſe that were *Saints*, but he was a *Saint* amongſt thoſe that were *ſinners*; he walked with God, when others walked in iniquity; he was a man ſo like unto God, that there was never another man like unto him.

The primitive Chriſtians were the beſt of Chriſtians, they knew little, but did much; we know much, but do little. O ſirs, if the ſervice of God be bad, why do you ſet forth in it? If the ſervice of God be good, why do you ſhrink back from it; be altogether Chriſtians, or elſe be no Chriſtians. 'Tis good to profeſs, but 'tis better to practiſe; yea, of the two, practiſe without profeſſion, is better then profeſſion without practiſe. We muſt not be offended at the *profeſſors of religion*, becauſe all are not *religious* that make *profeſſion*. Though there be many *profeſſors* that are not *believers*, yet there are no *believers* but are *profeſſors*. Chriſtians, when you make a *good profeſſion*, be ſure you make your *profeſſion good*. That's the thirteenth.

XIV. Let

XIV. Let it be thy art in duty, to give God thy heart in duty.

My ſon, give me thy heart, Prov. 23.26. You ſee God calls for the heart: the heart is that field from which God expects the utmoſt plentiful crop of glory. God bears a greater reſpect to your hearts, then he doth to your works. God looks moſt where men look leaſt. If the heart be for God, then all is for God, our affections, our wills, our deſires, our time, our ſtrength, our tears, our alms, our prayers, our eſtates, our bodies, our ſouls, for the heart is the *Fort royal* that commands all the reſt; the eye, the ear, the hand, the tongue, the head, the foot, the heart commands all theſe. Now if God hath the heart, he hath all, if he hath not the heart, he hath none. The heart of obedience, is the obedience of the heart; as the body is at the command of the ſoul that rules it, ſo ſhould the ſoul be at the command of God that gave it, 1 *Cor.* 6. *Ye are bought with a price*, ſayes the Apoſtle, *therefore glorifie God in your bodies, and in your ſpirits.* He that is all in all in us, would have that which is all in all in us. The heart is the Preſence-chamber, where the King of Glory takes up his lodging. That which is moſt worthy in us ſhould be given to him that is moſt worthy of us. The body is but the cabinet, the ſoul is the jewel;

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the body is but the ſhell, the ſoul is the kernel. The ſoul is the breath of God, the beauty of man, the wonder of Angels, and the envy of Devils. The Devil knows if there be any good treaſure, 'tis in our hearts, and he would fain have the key of this cabinet, that he might rob us of our jewel. The Devil would fain have the key of the heart. As we commit our eſtates into the hands of men, ſo we ſhould commit our ſelves into the hands of God. But alas, man hath no mind to give what God hath a mind to have, *this people draw near to me with their mouths, and honour me with their lips, but their hearts are far from me*, Mat. 13. 8.

Alas, too too often we have our hearts to ſeek, when we come to ſeek God. You may keep your duties to your ſelves, if you do not give your hearts to him. A duty that is heartleſs, is a duty that is fruitleſs. You can never give God the heart of your ſervice, if you do not give him your heart in your ſervice. The heart ſhould be the firſt that comes into duty, and the laſt that goes out of duty. Good words without the heart are but flattery, and good works without the heart are but hypocriſie. Beloved, for your poor ſouls ſake, let words and works go together, your tongues and hearts go together, your lips and lives go together, your prayers and prac-

ctise go together. If your duties do not eat out the heart of your sins, your sins will eat out the heart of your duties. A dram of matter is better then a flood of words. A heart without words is better then words without a heart. A little done with the heart, is better then a great deal done without the heart. Nothing takes with the heart of *God*; but what is done with the hearts of men. He that regards the heart without any thing, regards not any thing without the heart. That's the fourteenth.

XV. Be diligent in the means; but make not an Idol of the means.

Give all diligence to make your calling and election sure, 2 Pet. 1. 10. It is our present business to make sure our future blessedness. When estates, and honours, and life, & friends, and pleasures, cannot be made sure, let this be made sure, for you see by daily experience, they cannot be made sure, 1 *Tim.* 6. 19. *Lay up for your selves a good foundation*; see what the Apostle saith, *Lay up for your selves a good foundation*: and why? that you may lay hold of eternal life. There is no landing at the shore of felicity, without sailing in the bark of fidelity, *Phil.* 2. 12. *Work out your salvation with fear and trembling*; till you attain to firm salvation, you will never be free from great temptations, *Luk.* 13.

24. *Strive to enter in at the ſtrait gate.* Who would not ſtrive for glory with the greateſt diligence, and wait for glory? *Pray without ceaſing*, 1 Theſ. 5. 17. *Pray continually, though you be not continually at praying*; our daily bread calls for daily prayer. Every day begin the day and end the day with God; let prayer be your firſt work, and your laſt work every day: O *Chriſtian*, lock up thy heart with prayer, and give God the key. Are you called by the Name of *Chriſt*, and will not you call upon the Name of *Chriſt*; take away *ſpiritual breathings*, and you take away *ſpiritual living*. We may pray always, and yet not be always at prayer. Chriſtians can never want a praying time, if they do not want a praying frame. None can pray aright but *thoſe* that are *new creatures*, but all *ought to pray* becauſe they are *creatures*: a *ſpiritual* man may pray *carnally*, but a *carnal* man cannot pray *ſpiritually*. Prayer fetched an Angel out of heaven to fetch *Peter* out of *priſon*: they prayed heartily, and they ſped happily. The gift of prayer may have praiſe from men, but 'tis the grace of prayer that hath *power* with *God*. Prayer, never did man rightly make it, but God did quickly grant it. No Chriſtian hath ſo little of *Chriſt*, but he hath matter for praiſing, and no Chriſtian hath ſo much of Chriſt, but he hath mat-

ter of praying. Deny not God faith in prayer, and God will not deny a faithful prayer. But then in the second place, as you must be diligent in the means, so make not an idol of the means. Take up all duties in a point of performance, & lay them down in a point of dependence: what is hearing without *Christ* but like a *cabinet* without a *jewel*, or receiving without *Christ*, but an empty *glass* without a *cordial*? duty can never have too much of our diligence, nor too little of our confidence. A *believer* doth not do *good works* to live, but he lives to do *good works*. It is a bad thing for us to be nothing in our selves and to be all in *Christ*. To *undertake* all our *duties*, and yet to *overlook* all our *duties*. The righteousness of Christ is to be *magnified*, but the righteousness of *Christians* is not to be *mentioned*; *When you have done all, then say we are unprofitable persons, Luk.* 17. 10. We own the life of our *souls* to the death of our *Saviour*. Duties they are not destroyed by Christ, but they must be denied for Christ; We have as much *need* of the *spirit* to bring up our *graces*, as we have *need* of the *spirit* to bring forth our *graces*. The clock of our *hearts* will stand still unless he *oyl* the *wheels*: *Rejoyce in Jesus Christ, and have no confidence in the flesh*, good *works* are so *indigent*, as *none* can be *saved* by *them*, and yet they are so *excellent*,

cellent, as none can be *ſaved* without *them*. Duties, if Chriſt breath not in them, a Chriſtian grows not under them, we muſt live in obedience. Many live more upon their cuſtoms then they do upon Chriſt; more upon the prayers they make to *God*, then upon the *God* to whom they make their prayers. Duties they are but dry pipes in themſelves, though never ſo curiouſly cut out, till Chriſt fills them.

XVI. Take nothing upon truſt, but all upon trial.

Though all gold gliſters, yet all that gliſters is not gold; all is not truth that goes for truth, 1 *John* 4.1. *Try the ſpirits, believe not every ſpirit.* Mark ſirs, you muſt not *believe every ſpirit, but try the ſpirits whether they be of God or no*: 1 Theſ. 5.21. *Prove all things, hold faſt that which is good.* Prove all things, that is, try all things by the Scripture. Many hold faſt before they try, but we muſt try before we hold faſt. Alas, there are many in the *world* that are like infants, *who ſwallowed down*; all that the nurſe puts into the poor babes mouth it ſwallows down; truly ſo is it with many men and women, whatever men ſay, down it goes, they will not take ſo much pains, as to try the ſayings of *men* by the ſayings of *God*. O, ſay they, the *man*, we *hear*, be honeſt men, able men, learn-

ed men. But would not you tell money after them? would not you weigh *gold* after them? I suppose you would, and will you take *Doctrines* upon truſt without tryal? Who will buy a jewel in a caſe but a fool? Remember Chriſtians, that the *whores cup* is *gold* without, but *poyſon* within, *Rev* 17.4. *She had a golden cup in her hand, full of abominations and filthineſs.* The cup is of gold, but the potion is of the rankeſt poyſon. And methinks this *cup* is much *cant* about. The learned men be grown ſo wiſe, that they have almoſt made all the world *fools*, 2 *Pet.* 2.11. *As there were falſe Prophets among the people, ſo there muſt be falſe Teachers alſo amongſt you.* And oh that there were not too many falſe Teachers in theſe dayes. To counterfeit the Coin of heaven is treaſon againſt the King of heaven, and if this treaſon deſerved hanging, I know who would be hanged next. I have often thought upon *Chryſoſtoms* saying, preaching before a company of Miniſters, *I profeſs*, ſaid he, *I do not know whether any Clergy-man be ſaved or no.* You will ſay this was a ſtrange ſaying of a Miniſter to a company of Miniſters: their calling is ſo weighty, their temptations ſo many, and their lives ſo bad, they ſpeak like Angels of light but they act like Angels of darkneſs. O how deſirous are men to draw the faireſt gloves upon

upon the foulest hands? Men are better known by what they do, then by what they say, for they say and do not. Therefore, *beloved*, believe not their flattering *words* nor fair speeches, whereby *they* deceive the hearts of the *poor* ignorant *sort* of people, *Rom.* 16. 18. mark the Apostle, *By good words & fair speeches*, says he, *they deceive the hearts of the simple.* God may *reject* those as *copper*, whom men do *adore as silver*: it is ill dressing our selves for another world, by the *looking-glass* of this world. The *Scriptures* do not only *present* us with what God will do for man, but also what man must do for God. What is the reason that there is so many scribling Professors in the world, but because they write after such imperfect *copies*? The generality of *persons* they will rather walk in the way that the *most go*, then in the way that the *best go*. Great mens vices are more imitated then poor mens graces; but know, they who follow after others in sinning, are like to follow after others in suffering. We must not walk in the way that hath been gone, but in the way that must be *gone*; *be followers of me*, said *Paul*, 1 *Cor.* 11. 1. *as I am of Christ*: where he follows Christ, we must follow him, but if *Paul* forsake Christ, we must forsake *Paul*. If we will not have the world to be our leaders, we shall be sure

to have them to be our troublers; if they cannot *ſeduce* us into any evil way, they will *oppoſe* us in a good one; if they cannot *ſcorch* us with their *fire*, they will *blacken* us with their *ſmoak*, *ſpeaking evil of you, becauſe you run not the ſame exceſs of riot*; becauſe they will not do evil with them, therefore they will ſay evil of them. But ſirs, whatever you do, follow thoſe that follow Chriſt. O that they ſhould *ſpeak* ſo much of *God* to others, and *act* ſo little for *God* themſelves. Now beloved, I beſeech *you* that you would take nothing upon truſt, but all upon tryal; try their *wayes*, try their *doctrines*, try their *ſayings*, try their *worſhip* by the word of *truth*, and if it be *according* to truth, and *agreeable* to truth, and bottom'd on truth, then believe it, then receive it; if not, reject it, and tread it down as dirt under your feet, let it be *who* it will that brings it; nay, if it be an *Angel* from *heaven* come and preach any *other doctrines* then the written Word declares, let him be *accurſed*, we *ought not to* receive it, *Gal.* 1. 8. *If an Angel from Heaven, ſaith he, bring any other doctrine then what you have received, let him be accurſed*; and therefore once more let me beſeech you, for the Lords ſake, take nothing upon truſt, but all upon trial: 'tis a vain thing to ſay, 'tis day, when there is nothing

thing but darkneſs *in the sky.* That is the ſixteenth.

XVII. Take theſe reproofs beſt, which you need moſt.

Be not angry with them who tell you the truth, nor with the truth that is told you, Gal. 4. 16. *Am I therefore become your enemy, becauſe I tell you the truth?* He can be no true *friend* to thee, that is a *friend* to thy ſins; and thou canſt be no *friend* to thy ſelf, if thou art an *enemy* to him that tells thee of thy ſins. Wilt thou like him the worſe, that would have thee to be better? *Pſal.* 141. 5. *Let the righteous ſmite me, and it ſhal be kindneſs; and let him reprove me, it ſhall be an excellent oyl.* You ſee here the good man is not angry with *reproofs,* but takes it as a kindneſs, it ſhall be a kindneſs, and as an excellent oyl. But the ſerpent, the more he is ſtirred, the more he gathers up his *poyſon* to ſpit at you. If *Amos* declare the word of the Lord, the Land is not able to bear his words, *Amos* 7. 10. If *John* the *Baptiſt* endeavour to take away the life of *Herods* ſins, *Herod* will take away the life of *John* the *Baptiſt*, *Mat.* 28. 9, 10. *John* was beheaded. If the Prophet go about to *impriſon* the Kings ſins, he himſelf ſhall be *impriſoned*, 2 *Chron.* 16. 2. 10. The King was wrath with the Prophet, and he put him into priſon. *Jeruſalem*

will ſtone the Prophets ſo long, till ſhe hath not one ſtone left upon another. Oh that men ſhould be ſo cruel to thoſe that intend their cure. Wicked men cannot endure *reproof*. You give the Phyſitian *leave* to tell *you* of any diſeaſe that is in your bodies, you give your Lawyer leave to ſhew *you* any flaw that is in your eſtates, you give your Horſe-keepers leave to tell you the ſurfeit of your Horſe; And what, muſt we only flatter with you, and diſſemble with you, and cry peace, peace, till your ſouls drop into hell? Oh we cannot, we will not, we muſt not; ſpeak all the words that I have commanded thee, be not diſmayed at their faces, leſt I deſtroy thee before their faces, *Jer.* 1. 17. Speak to their faces, leſt I deſtroy thee before their faces, that is the ſence of the words. Charge them that be rich in the world, that they be not high-minded, 1 *Tim.* 6. 17. Great men as well as poor muſt be admoniſhed; *though they* be greater then the Miniſters in the world, yet they are *not greater* then he that ſent the Miniſters into this *world*. But my Brethren, there is a great deal of *diſcretion* to be uſed in reproving. Many *check paſſion*, but with *paſſion*, and anger with anger, and this is to lay one devil, and raiſe another: *reproofs* ſhould not be with *paſſion*, but with *compaſſion*; not with *jeering*, but

but with *grieving*, not with laughing, but with weeping. *I have told you often, and now I tell you weeping*, Phil. 3. 18. The Apostle could not make mention of them with dry eyes. His eyes were wet because their eyes were dry 'Tis the part of a *good* man to reprove, though his *reproof* be not taken in *good* part. 'Tis better to *loose* the smiles of men, then it is to *loose* the souls of men. The Magistrates they *look* to your peace, the Lawyers they *look* to your estates, the Physitians *look* to your bodies, and the Ministers to your Souls. Ministers must draw the sword of *reproof* against the sins of men and strike at them, and thrust at them. *Have no fellowship with the unfruitful works of darkness, but reprove them rather*, Ephes. 5. 11. Rather reprove them. We must not suffer wicked men to walk in the devils works without *reproof*, we must reprove you wisely, sincerely, sharply; and when you mend your lives, we shall mend our language. That's the seventeenth.

XVIII. Labour more for inward purity, then for outward felicity.

Joh. 6. 27. *Labour not for the meat that perisheth, but for the meat which endureth to everlasting life.* That man that is a labouring Bee for earthly prosperity, will be but an idle Drone for heavenly felicity. God in your

bags

bags may make you greater, but 'tis grace in your hearts that will make you better. He is a rich man that lives upon his wealth, but he is a righteous man that lives upon his faith. A *heavenly converſation* is better then an *earthly poſſeſſion*. It is a great mercy to have a portion in the world, but to have the *world* for a portion is a great miſery. Our affections were made for the things that are above us, and not for the things that are without us, *Col.* 3. 1, 2. *If you be riſen with Chriſt*, pray mark, what then? *ſeek the things which are above, where Chriſt ſitteth at the right hand of God. Set your affections on things above, and not on things on the earth.* The things of this life have not the promiſe of *godlineſs*, but *godlineſs* hath the promiſe of the things of this life. Inward *piety* is the beſt friend to outward *felicity*, though outward *felicity* be many times the worſt enemy to outward *piety*: the ways of iniquity are the ways of beggery. Do you make heaven your *throne* to ſerve it, and God will make the earth your *foot-ſtool* to ſerve you. Inward purity is the ready road to outward plenty, 1 *Tim.* 4. 8. *Godlineſs hath the promiſe of that life that now is, and of that which is to come.* O what an excellent jewel is *godlineſs*, and who would not part with all for *godlineſs*? who would not account all *other things*

but

but dung and dirt to gain *godlineſs*? But alas, ſome men are ſo in love with their *golden bags*, that they will ride *poſt* to hell, if they be paid well for their pains. They look upon gain as the higheſt *godlineſs*, and not upon *godlineſs* as the higheſt gain: they mind the *world* that is come ſo much, as if it would never have an ending; and the *world* to come ſo little, as if it would never have a beginning. Any good will ſerve the turn of thoſe who know not the chief good. The things of the world are all the happineſs of the men of the world, *Job* 21.15. *What is the Almighty that we ſhould ſerve him, or what profit ſhall we have if we pray unto him?* O what wretched worldlings were here: O what pains do men take to cover their fleſh from nakedneſs, when their ſpirits are not cloathed with the robes of righteouſneſs. They are diligent about what is temporal, but negligent about what is ſpiritual. They are careful about dying vanities, but ſlothful about durable excellencies. They feaſt their *bodies*, but ſtarve their ſouls, they lay up treaſures on earth, but none in heaven. O why do you ſpend your money, I ſay why? O beloved, do you ſpend your money for that which is not bread? and why do you labour for that which ſatisfies not? read the Text, *Iſa.* 55.2. Riches have made many good men worſe, but

that they never made any bad men better. Usually the poorest on earth are the richest in heaven. If riches could free men from hell, O then how few rich men would be damned? He that knocks at the creatures door, will find but an empty house kept there. O beloved, what is darkness to light? what is gold to grace? what is earth to heaven? that you thus neglect the great things, the weighty things, the only things, and busie your selves about toys and trifles, when you have a crown to look after, a heaven to look after, a kingdom to look after? I beseech you beloved, labour more for inward holiness then for outward happiness; more for the seed of grace, then for the bag of gold; more for the inward piety then for outward plenty; more for an heavenly conversation, then for an earthly possession. The earth is for a Saints passage, but heaven is for a Saints portion. O believer, believer, while thou liveſt thou wilt find godliness gainful; and when thou dieſt thou wilt find godliness needful. That's the eighteenth.

XIX. Live in love, and live in truth, 1 *Joh.* 3. 18. *My little children, let us not love in word neither in tongue, but in deed and in truth*: That love is love indeed and in truth. Let your love, Christians, be sincere & not selfish, *Gal.* 5. 14. *Love thy neighbour as thy self*: How

How doſt thou love thy ſelf, how dearly doſt thou love thy ſelf? Why ſo you muſt love your neighbour, *love thy neighbour as thy ſelf.* He that is not wanting in this duty, is wanting in no duty. 'Tis called an old commandment, and a new commandment, 1 *John* 2. 7 8. Love is there called an old commandment and a new. 'Tis as old as the Law of *Moſes*, and yet as new as the Goſpel of Jeſus Chriſt. A carnal man may love his friend, but 'tis a Chriſtian man that loves his enemy. He that loved us when we were enemies, commands us to love our enemies, *Mat.* 3. 34. *Love your enemies*, ſaid our Lord, *bleſs them that curſe you do good to them that hate you, pray for them which deſpightfully uſe you and perſecute you.* A Chriſtian ſhould wiſh well to them who wiſh ill to him. O believers, let me beſeech you, let me beg of you, for your precious ſouls ſake, to live in love, and to love in truth; ye are all fellow-labourers, fellow Members, fellow Citizens, fellow Travellers, fellow Sufferers, fellow Heirs, fellow Servants, & will you not love one another? Remember Chriſtians, he that would not be his brothers keeper, would be his brothers butcher, *Gen.* 4. 8. We have all the ſame Father, God, the ſame head, Chriſt, the ſame Guide, the Spirit, the ſame Attendants, the Angels, the ſame Grace, Faith, the

ſame

ſame Title, Son, the ſame Cloathing, Chriſts Righteouſneſs, the ſame Glory, Heaven: and ſhall not we be dear to one another? He that loves himſelf, will not hate his brother, for whiles thou art out of charity with thy brother, God is out of charity with thee, and thou loſeſt more for want of Gods love, then thy brother loſes for want of thy love, *Heb.* 13. 1. *Let thy brotherly love continue.* Doſt thou love the perſon of Chriſt, and hate the picture of Chriſt? O Sirs, I remember the God of love hath commanded us to love one another. Beloved, 'tis a ſad thing, and truly ſo ſad, as that it may make our very hearts to bleed within us, to think that the Lambs little party, *Rev.* 14 1, 2. who are in ſtrength the weakeſt, in riches the pooreſt, in number the feweſt, and ſhall they be in love the coldeſt, in judgment the moſt divided? Is not this ſad now, that the little ones of Jeſus Chriſt, that the Lambs of Jeſus Chriſt, ſhould love one another no better? O Chriſtians, either lay your malice aſide, or elſe God will lay you aſide, as he hath done to too many of us in this day, to our great ſorrow. While you are with God, God is with you, 2 *Chron.* 15. 2. While you are with God, he is with you, and if you ſeek him, he will be found of you; but if you forſake him he will forſake you. Never was man forſaken of God,

God, till God was forſaken of man; he ſticks cloſe to us, while we ſtick cloſe to him; but if we forſake him, he will forſake us. He that will be angry and ſin not, muſt not be angry but with ſin. Therefore, dear Chriſtians, let me beſeech you to love one another. O that I could but ſpeak out how much I deſire the love of one another. O it will be a happy day, when all the people of God are knit together in *Love*, and *Union*, and *Affection*. O ſirs, if God had deſired or commanded ſome great thing of us, ſome burdenſome thing of us, it might have been excuſed, but alas, it is no more but to love our brethren; and ſhall we deny this? But you may ſay how ſhould believers love one another? I anſwer.

Firſt, You ſhould highly eſteem of one another, as pearls in compariſon of other men; ſo doth God, God calls his people his jewels, his treaſure, his glory, his portion; when he calls wicked men dogs, vipers, ſwine, briars and thorns: You ſhould be very high in one anothers affection.

Secondly, You ſhould delight in the company of one another, in the ſociety of each other. God delights in the ſociety of Saints, ſo ſhould you.

Thirdly, You ſhould be ready to help one another, and to do good one for another,

and

and communicate one to another. Remember the words of our Lord Jesus Christ, who said, *'Tis a more blessed thing to give, than to receive.*

Fourthly, Admonish one another, exhort one another, provoke one another to love, and to good works.

Fifthly, Sympathize one with another, fellow-members should be fellow-feelers: so did *Moses*, and *Jeremiah*, and old *Eli*; his heart was broken, before his neck was broken. Dear Christians, let me beseech you, let me beg of you to love one another. He calls us to love, who is love it self. That's the nineteenth.

XX. Set out for God at our beginning, and hold out with God until our ending.

As there are none too old for eternity, so there are none too young for mortality, *Remember thy Creator now in the dayes of thy youth*, Eccl. 12. 1. We are all born to serve God; and better we had never been born, then not to serve him. Man is beholding to God for what he hath, but God is not beholding to man for what he doth. 'Tis a greater glory to us that we serve God, than 'tis to God that we serve him. 'Tis not he that is made happy by us, but we are made happy by him. He needs not such Servants as we are on earth, but we need such a Mas-

ter

ſter as he is in heaven. He will be everlaſtingly bleſſed without us, but we ſhall be everlaſtingly curſed without him; of him, and through him, and to him are all things, to whom be glory for ever Amen *Rom.* 11. 36. It is ſad, my Beloved, it is ſad, that we ſhould live ſo long in the world and do ſo little good; or that we ſhould live ſo little in the world, and do ſo much evil. O you muſt not think to dance with the devil all day, and ſup with Chriſt at night; or to go from *Dalila's* lap to *Abrahams* boſom. If ſalvation were eaſie to come by it would be ſlightly ſet by. There is no obtaining of what is promiſed, but by fulfilling what is commanded. The neglecting of the race of holineſs, will be the obſtructing of the price of happineſs. *Follow peace with all men, and holineſs, without which none ſhall ſee God,* Heb. 12. 14. Beloved there are many young people in the world, who are very wicked in the world, they walk in darkneſs, & do the works of darkneſs; they are young in years, but old in ſin; they are very vain in a vain world; they ſit with delight, and make ſin their delight. I beſeech you look in Eccleſ. 11. 9. *Rejoyce O young man in thy youth, and let thy heart cheer thee, and walk in the ways of thine own heart.* O this is brave indeed if it would always laſt;

but

but after the flash of Lightning comes the clap of Thundering; mark what follows, *But know for all these things God will bring thee to Judgment.* Do but you see here sirs, O were it not for this *But*, how brave were it for wicked men. *But know for all these things, God will bring thee to Judgment*; for all thy wantonness, for all thy pride, for all thy profaneness and prodigality, thou shalt be brought to judgment. After all your present receiving, you must be brought to your future reckoning. O, therefore, let nothing be done in this world, which cannot be answered in another world. Let me beseech you, who are young men, and young women, *To remember your Creatour in the days of your youth.* To serve God, to love God, to honour God, to obey God in your youthful days. The flower of Life is of Christs setting, and shall be of the Devils plucking? will you hang the most sparkling jewel of your younger years in the Devils ear? O it is hard casting off the Devils yoaks when we have worn them long upon our necks. O young people, if you be sick of the *will not*, old age will die of the *cannot*. If Gods *to day* be too soon for thy repentance, thy *to morrow* will be *too* late for his acceptance. You can never come *too soon* to God, nor stay *too long* with God. He shall

ſhall be happy in the end, who is holy to the end, *Be thou faithful to the Death, and I will give thee a Crown of Life*, Rev. 2. 2. O hold on, and hold out to the end. He that draws back from profeſſion ſhall be kept back from ſalvation. He that departs in the faith ſha'l be ſaved, but he that departs from the faith ſhall be damned. If *any man draw back, my ſoul ſhall have no pleaſure in him*, Heb. 10. 38. *Be ſtedfaſt, unmoveable, always abounding in the work of the Lord, ſeeing you know that your labour is not in vain in the Lord*, 1 Cor. 15. 58. So I ſay to you all, young and old people, *be ſtedfaſt, unmoveable, always abounding in the work of the Lord.* If he gives that grace that is not due to us, ſhall we deny that glory that is due to him? If he makes our natures gracious, we ſhould make his Name glorious. O be ſtill with God, ſo was *David*, Pſal. 139. 18. *When I awake, I am ſtill with thee. David* was leaſt alone when he was moſt alone. There cannot be a better being for us, than for us to be with God.

That is the laſt.

FINIS.

DYER'S VVORKS,

VIZ.

I. CHRISTS Famous Titles:

OR,

A Believers GOLDEN CHAIN.

II. A Cabinet of Jewels:

OR,

A Glympse of Sions Glory.

III. Christs Voice to *LONDON*, and the Great Day of GODS Wrath;

Preached in *London* in the time of the *VISITATION*.

LONDON,
Printed in the Year, 1671.

A

CABINET

OF

JEWELS;

OR, A

GLIMPS

OF

Sions Glory.

Written by WILLIAM DYER,
Late Preacher of the Gospel at *Chesham* and *Chaulsbury*, in the County of *Bucks*.

Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein; for the time is at hand, Rev. 1. 3.

Printed in the Year, 1664.



A CABINET of JEWELS;

Or, a GLIMPS of *SIONS* GLORY.

I. First, Loath Sin, and leave Sin.

HE *that covereth his sins shall not prosper; but whosoever confesseth and forsaketh them, shall have mercy*, Prov. 28. 13. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*, 1 John 1. 9. There must be a falling out with our sins, before there be a falling off from our sins; there must be a loathing of sin in our affections, before there be a leaving off sin in our conversations. Oh is it not a thousand times better to part with sin, though never so sweet, then to part with God, and Christ, and Heaven? One of them you must do. One sin will damn a soul out of Christ, but no sin can

damn a soul in Christ; Sin is the evil of evils, it is worse then the Devil, for it is that that made the Devil to be a Devil. Oh the love of sin, and the lack of grace, will ruine and destroy your souls for ever: It is better not to be, then to be a sinner; better to be no people, then not to be the Lords people: Oh therefore kill sin that sin may not kill you: Mourn for sin, and flee from sin: Do not commit new sins, but repent of old sins: Ezek. 36. 31. *You shall loath your selves in your own sight for your iniquities.* Oh poor soul, hast thou not served the flesh and the Devil long enough? Yea, hast thou not had enough of sin? Is it so good to thee, or so profitable for thee? Oh what a place will you be shortly in of joy or of torment? Oh what a sight will you shortly see in Heaven or Hell! Oh what thoughts will shortly fill your hearts with unspeakable delight or horrour! What work will you be employed in, to praise the Lord with Saints and Angels, or to cry out in fire unquenchable with Devils? Oh therefore die unto sin, confess it, mourn for it, and be ashamed of it, hate it, and loath it, and flee from it as from a Serpent; and though your sins are more then you can number, yet they are not more then God can pardon.

II. Secondly,

II. Secondly, Put off the old man, and put on the new man.

Lye not one to another, ſeeing you have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him, Col. 3. 9, 10. *And that ye put on the new man, which after God is created in righteouſneſs and holineſs*, Eph. 4. 24. *For in Chriſt Jeſus neither circumciſion, availeth any thing, nor uncircumciſion, but a new creature*, Gal. 6. 15. *As new born babes, deſire the ſincere milk of the word, that ye may grow thereby* 1 Pet. 2. *Therefore if any man be in Chriſt, he is a new creature: old things are paſt away, behold all things are become new*, 2 Cor. 5. 17. A new underſtanding, a new will, new deſires, new love, new delights, new thoughts, new words, new company, and a new converſation; he is not what he was before. Oh dear friends, be new creatures, that you may be glorious creatures: We can call nothing in Heaven ours, till Chriſt be ours. Without Regeneration there is no Salvation. *Verily, I ſay unto you, except ye be converted, and become as little children, ye cannot enter into the Kingdom of Heaven*; John. 3. 3. *Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God.* You have heard much of God, Chriſt, and Hea-

ven with your ears, but this will not bring you to Heaven, unleſs you have much of God, Chriſt, and Heaven in your hearts: You muſt be able to ſay, I was once a ſlave, but now a ſon; once *I* was dead, but now I am alive; once I was in darkneſs, but now *I* am light in the Lord; once *I* was a child of wrath, an heir of Hell, but now *I* am an heir of Heaven: once *I* was under the ſpirit of bondage, but now *I* am under the ſpirit of adoption. A true believer lives in the Lord, 1 *Theſ.* 1. 1. On the Lord, *Rom.* 1. 17. *Luke* 20. 38. From the Lord, *Joh.* 6. 57. To the Lord, *Rom.* 14. 8. With the Lord, 2 *Cor.* 13. 4.

III. Thirdly, Make your peace with the Prince of peace.

Iſa. 9. 6. Pſal. 2. 12. *Kiſs the Son, leſt he be angry, and ye periſh from the way: When his wrath is kindled but a little, bleſſed are all they that put their truſt in him.* O do not lift up your hand againſt the Son, but kiſs the Son.

Let his Will be your Rule;
His Spirit your Guide;
His Precepts your Practiſes;
His Decrees your Delights;
His choſen *Ones* your choiceſt *Companions.*

Submit

Submit to his Gospel and Government; Oh Sirs, make your peace with God.

There is a fourfold peace.

First, There is a peace external: this peace is with Men.

Secondly, There is a peace supernal: that is peace with God.

Thirdly, There is a peace internal: that is peace with Conscience.

Fourthly, There is a peace eternal: and this is peace in Heaven, Psal. 37. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

If you have peace with God, the world and the Devil cannot hurt you: *And upon the Glory shall be a defence,* Isa. 4. 5. Believers have God for their guide and guard; he that meddles with the Saints of God assaults God himself *Zech.* 2. 8. *He that toucheth you, toucheth the Apple of mine eye.* He that lifts up his hand against them, lifts up his hand against God; though they have many enemies, yet they have one friend that hath more strength then all their enemies. A ragged Saint is dearer to God, then a glittering Emperour that wants grace. Oh make your peace with the Prince of peace, that in this life you may have assurance of eternal life, that eternal death my not be your portion in the other life.

IV. Fourthly, Make Religion your main buſineſs, and not a by-buſineſs.

Wherefore the rather, brethren, give diligence to make your calling and election ſure; for if ye do theſe things, ye ſhall never fall, 2Pet. 1. 10. *Work out your ſalvation with fear and trembling,* Phil. 2. 12. *But ſeek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.* Mat. 6. 33. Oh, why is the glory of this world ſo much regarded, but becauſe the glory of Heaven is ſo little minded! Oh what is an Earthly Kingdom in compariſon of the Heavenly Kingdom? The Angels themſelves, though they are glorious Spirits, yet they are miniſtring Spirits.

Do not moſt men in the world make light of God, and Chriſt, and the Spirit, and Heaven, and their precious Souls? *And he ſent forth his Servants to call them that were bidden to the Wedding, and they would not come: again he ſent forth other Servants, ſaying, tell them that are bidden, Behold, I have prepared my Dinner, my Oxen and my Fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their way, one to his farm, and another to his merchandize,* Mat. 22. 3, 4, 5.

Wretched Worldlings make Religion a by-buſineſs; they will hear, read, and pray, when

when they have nothing elſe to do: O that ſuch men did but know what everlaſting glory, and everlaſting torments are; would they then do as they do? Oh that they did but know the worth of their Souls, and the want of a Saviour; the ſhortneſs of their time, and the greatneſs of their work: would they then neglect God, and their own ſouls, as they do?

O Friends, let me beſeech you to whom *I* write, to make Religion your main buſineſs; hearing, reading, praying, believing, and doing, your main buſineſs. *Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed*, John 6. 27.

V. Fifthly, Do nothing in this world but what you can anſwer in another world.

For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. *In the day when God ſhall judg the ſecrets of men by Jeſus Chriſt, according to my Goſpel*, Rom. 2. 16. *He hath appointed a day, in which he ſhall judg the world in righteouſneſs by that man whom he hath ordained*, Act. 17. 31. *For God ſhall bring every work to judgment*,

ment, with every ſecret thing, whether it be good, or whether it be evil, Eccl. 12. 14. Oh for the Lords ſake, my dear brethren, let nothing be done by you in this world, but what may be anſwered in another world.

Many men do that in this world, which they cannot anſwer in another world; Now they contemn God, blaſpheme God, rebel againſt God, go a whoring from God, and perſecute the beloved of God; inſtead of protecting the Saints, impriſon the Saints, and are more for cruſhing them then comforting them: inſtead of viſiting them, vilifie them; and inſtead of affecting them, afflict them, *and eat them up as they eat bread,* Pſal. 4. 4. And will not ſuffer them to worſhip the true God in ſpirit and in truth, but,

Mock them, *Heb,* 11. 36.
Threaten them, *Acts* 4. 29.
Accuſe them, *Acts.* 24. 5.
Slander them, *Mat.* 5. 11.
Curſe them, *Mat.* 5. 44.
Beat them, *Acts* 5. 40.
Impriſon them, *Acts* 4. 3.
Plunder them, *Heb.* 10. 34.
Baniſh them, *Heb.* 11.
And murder them, *Rom.* 8. 36.

All this the poor innocent ſuffer, whilſt ſwearing, curſing, whoring, robbing, blaſphemings, drunkenneſs, and gluttony, and all manner

manner of debauchery, yea, murder it ſelf walks unpuniſhed in the ſtreets, and only *he that departs from evil, makes himſelf a prey* What wonder then, if ſuch as theſe ſhall one day hide themſelves in Dens and Holes, *and cry to the rocks and mountains to fall on them, and hide them from the face of him that ſits on the Throne, and from the wrath of the Lamb?* Rev. 6. 15, 16. On what will perſecutors of godlineſs do, *when Jeſus Chriſt ſhall appear in flaming fire, taking vengeance on them that know him not, and obey not his Goſpel?* 2 Theſ. 1. 8. Will they not then be dumb & ſpeechleſs, and have never a word to ſay for themſelves, as that man that had not on his wedding-garment? *Mat.* 22. 12.

But oh beloved, *Let that grace that hath appeared to all men, teach us to deny ungodlineſs and worldly luſts, that we may live ſoberly, righteouſly and godly in this preſent world.* Tit. 2. 11, 12. Following the Lamb, reſiſting Satan, ſhunning ſin, and ſeparating from the evil world.

VI. Sixthly, Make the *Word of God* your Rule, and the Spirit of God your Guide.

To the Law & to the Teſtimony: if they ſpeak not according to this Word, it is becauſe there

is no light in them, Iſai. 8. 20. *We have alſo a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts*, 2 Pet. 1. 19. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs*, 2 Tim. 3. 16. *Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak; and he will ſhew you things to come*, John 16. 13. The Scripture is a Rule before us, to ſhew us where we muſt go: the Spirit is a Word behind us, to enable us to go according to the Directions of that Word: The Word of God is a Compaſs, by which we are to direct our Courſe; the Spirit is the great Pilot, that ſteers us in this courſe. We have no eyes to ſee the Word, till the Spirit enlighten them; we have no ears to hear the Word, *till the Spirit open them*; we have no hearts to obey the Wod, *till the Spirit bow and encline them.* By the *Word of God* we know the mind of the Spirit; and by the efficacy of the Spirit, we feel the efficacy of the Word: The Word of God ſhews us the way, and the Spirit of God leads us in that way which the Word points out.

The

The Spirit of God is able to expound the Word of God, and to make it plain to our underſtanding. The Holy Ghoſt is the Churches *Interpreter*; He gives the Scripture, and he can reveal unto us the ſence and meaning of the Scripture. The Word is Gods Counſeller, to diſcover the path in which we are to walk; the Spirit is the Counſell of God, that teacheth us how to walk in that path. The Word is a Chryſtal-glaſs, which ſhews us our duty; the Spirit gives us ſight to ſee our duty. If God had not put his Spirit into our hearts, as well as his Word into our mouths, we ſhould never have arrived at the fair Haven of peace. *Auſtin* calls the Scriptures, *The Epiſtle of God to the creatures*, by which we underſtand the very heart of God. God Almighty hath in the ſacred Scriptures, as it were unbowelled himſelf, and unfolded all his Counſel to the Creatures, as far as it is neceſſary to be known, for their direction and guidance to everlaſting life.

There be many that walk by falſe Rules.

Firſt, Some by Opinions.
Secondly, Some by Cuſtoms.
Thirdly, Some by Providence.
Fourthly, Some by Conſcience.
Fifthly, Some by their own Reaſon.

Sixthly,

Sixthly, Some by mens examples.

Seventhly, Some by their luſts.

But, O my dear Friends, let me beſeech you to walk by none of theſe falſe Rules, but keep cloſe to the Word and Spirit of God.

VII. Seventhly, Be faithful and fruitful. *Therefore, my beloved Brethren, be ye ſtedfaſt and unmoveable, always abounding in the work of the Lord, for as much as you know your labour is not in vain,* 1 Cor. 15. 58. Every tree that beareth not good fruit is hewen down and caſt into the fire. Chriſtians muſt be fruitful and not ſlothful: See that you bring forth good fruit, and much fruit.

Firſt, *Sincerity*: Which is not a ſingle grace, but the ſoul of all graces. *Behold thou deſireſt truth in the inward parts,* Pſal. 51. 6.

Secondly, *Humility*: A grace moſt prevailing with God for the obtaining of all graces. *Take my yoak upon you, and learn of me; for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls.*

Thirdly, *Prudence*: The patient Chriſtian is the beſt for waiting, but the prudent Chriſtian is the beſt for working: *Be ye wiſe as ſerpents, and harmleſs as doves,* Mat. 10. 16. We muſt have innocency with our wiſ-

wiſdom, elſe our wiſdom is but craftineſs; and we muſt have wiſdom with our innocency, elſe our innocency is but weakneſs: We muſt have the harmleſneſs of the Dove, that we may not wrong others; and we muſt have the prudence of the Serpent, that others may not abuſe and circumvent us: Not to wrong the truth by ſilence, here is the innocency of the Dove; not to betray our ſelves by raſhneſs, here is the wiſdom of the Serpent.

Fourthly, *Patience*: *Here is the patience of the Saints*, Rev. 13.10. Rev. 14.12. The way to bring the world under us, is for us to be patient under them.

Fifthly, *Self-denyal*: *If any man will come after me, let him deny himſelf, and take up his croſs and follow me*, Mat. 16. 24.

Be faithful in your promiſes, and in your purpoſes; be faithful to the wayes of God, and cauſe of God: Oh do not begin with the Lamb, and end with the Beaſt, but *be thou faithful unto death, and I will give thee a Crown of life*, Rev. 2. 20. Keep your Lights burning, your Lamps ſhining, your Loyns girded, your Conſciences wakened, your garments unſtained, and your Spiritual Armour conſtantly on, and cloſely girt.

VIII. Eighthly, Have a care of report-

ing,

ing, and believing the worlds reports of the people of God.

Thoſe that have a good Conſcience, have not alwayes a good Name. The people of God in this life are called by the wicked the troublers of *Iſrael*, Seditious, Rebellious, & what not? An old device of that old Serpent, to perſwade the troublers of *Iſrael*, upon *Elijah*, the Chariot of *Iſrael*, 1 *King*. 18. 17. 2 *King*. 2. 12. *Jeremiah* for ſpeaking againſt their ſins and wickedneſſes, and denouncing Gods judgments againſt them, is judged worthy of death, *Jer*. 26. 8, 9. So *Jer*. 38. 4. The wicked Nobles petition the King to murder him, under the pretence, that he ſought not the good of the people, but the hurt. So *Amos*, for ſpeaking againſt the Abominations of the Kings Court, is charged with Treaſon againſt the Kings perſon, *Amos* 7. 10, 13. So *Paul* and *Silas*, for preaching up the Kingly power of Jeſus Chriſt, are accuſed by the envious *Jews*, and rude multitude, for turning the world upſide down, and breaking the Decrees of *Cæſar*: Yea, Chriſt himſelf had this laid to his charge: Mark what the *Jews* ſay of him; *And they began to accuſe him, ſaying, We found this Fellow perverting the Nations, and forbidding to give tribute to* Cæſar, *ſaying, that he himſelf is Chriſt a King,*

Luke

Luke 23. 2. *Matth.* 27. 18. And for this have the Servants of God in all Ages been accused and persecuted, killed and stoned, *Mat.* 27. 37. *Act.* 7. 52. Now if they did so to the green Tree, no wonder if they do it to the dry. If the Lord and Master was called an enemy to *Cæsar*, no wonder if those of his household be called so; Our integrity will not secure us from infamy; the choicest of Professors have had black marks in the worlds Calender. *It* is usual for those, who live in Treason and Rebellion against the King of Heaven, to slander his Servants with Treason and Rebellion against the Kings of the Earth.

But, my dear Brethren, take heed of this; For as the death of the Saints is precious, so the names of the Saints are precious in Gods account. The world will father a hundred lyes upon the Lords people. *Men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake*, Mat. 5. 11. 2 Tim. 2. 9. Wicked men hate them most, that God loves most; but God will roul away the reproaches of his people, he will cause their innocency and righteousness to break forth as the Sun at Noon-day, and their names shall be in everlasting remembrance. Yea, at that great day, God will clear their innocency

cy before men, and Angels, and all the World.

IX. Ninthly, Keep in with God, now men are out with you.

But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works, Pſal. 73. 28. He that dwelleth under the ſhadow of the moſt High, no Plague ſhall come nigh him. *He will give his Angels charge over thee,* Pſal. 91. 10. *Though the figtree ſhould not bloſſom, and there be no fruit in the Vine; though the labour of the Olive ſhould fail, and the fields ſhall yield no meat; the flock ſhould be cut off from the fold, and the herd from the ſtall: yet I will rejoyce in the Lord. I will triumph in the God of my Salvation,* Heb. 3. 17, 18. *The Name of the Lord is a ſtrong Tower, and the righteous runneth into it, and are ſafe,* James 4. 8. *Draw near to God, and he will draw near to you.* This is a great comfort to the people of God, though they be as *Lilies* amongſt *Thorns*, and as Sheep amongſt Wolves, that they have a God to go to. *Come, my people, enter into thy Chambers, & ſhut thy doors about thee: hide thy ſelf as it were for a little moment, until the indignation be overpaſt,* Iſai. 26. 20 Let the world frown, and friends forſake you, God can

ſweeten

sweeten all your enjoyments: keep in Gods way, and you will be sure of Gods protection: Do you keep Gods precepts, and God will keep your person: Do what God commands, and avoid what God forbids, and then you need not fear what men can do unto you. If you would have God to take care of you, you must cast your care upon God, wait on him, and walk with him, obey his Precepts, and believe his Promises.

Oh Beloved, Let wicked men fall out with us, and hate us, and reproach us, and punish us as much as they will, if we keep in with God: therefore, my beloved, above all things get communion with God, and keep communion with God; communion with God will yield you two Heavens, a Heaven upon Earth, and a Heaven after Death: All Saints shall enjoy a Heaven when they leave the Earth, some Saints enjoy a Heaven whilst they are on the earth. He enjoyes nothing that wants communion with God; he wants nothing that enjoyes communion with God.

X. Tenthly, Live above the love of life, and the fear of death.

For whosoever will save his life shall lose it and whosoever will lose his life for my sake,

shall

shall find it, Mat. 16. 25. *If any man come to me, and hate not his Father, and Mother and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple*, Luk. 14. 16. He that loves Christ more then his life, will be sure to save and to keep both. He that goes out of Gods way to avoid danger, shall certainly meet with danger. *Ye are not your own, for ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods*, 1 Cor. 6. 19, 20.

My dear Friends, Let us live above suffering and fears, though we cannot live without suffering: *In the world you shall have tribulation; but be of good chear, I have overcome the world.* I have overcome the world in you, *John* 16. 33. He that loves Christ above his life, will let life go rather then Christ.

Consider my beloved, Christ, and the cloud of Witnesses and Martyrs that are gone before, and passed over, and through all those flouds, and safely arrived to shoar; and are now in Heaven with God, and Christ, and holy Angels, where there is fulness of Joy, and Pleasures for evermore. *Thou wilt shew me the path of Life: In thy presence is fulness of Joy, and at thy right Hand there are pleasures for evermore*, Psal. 16.

16. 11. Oh the Joy, that they enjoy! Oh the Rivers of conſolation, that flow from God! *Therefore are they before the Throne of God, and ſerve him day and Night in his Temple; and he that ſitteth on the Throne ſhall dwell amongſt them. They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor any heat; for the Lamb, which is in the midſt of the Throne, ſhall feed them, and ſhall lead them into living fountains of waters; and God ſhall wipe away all tears from their eyes,* Rev. 7. 15, 16, 17. Who are they that have all this honour, and glory, and joy, and bleſſedneſs in Heaven: For this, ſee ver. 14. *Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.* The ſweetneſs of the Crown which believers ſhall receive, will make them amends for the bitterneſs of the Croſs they carried.

XI. Eleventhly, Deſire better hearts, more then better times.

O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee: Jer. 4. 14. *For out of the heart proceed evil thoughts, murthers, adulteries, fornications, theefts, falſe witneſſes, blaſphemees,* Mat. 15.

19. *The heart is deceitful above all things, and deſperately wickedly, who can know it?* Jer. 17. 9.

Oh beloved, inſtead of reforming, we are complaining of wicked men, more then of wickedneſs; of their cruelty, more then our Apoſtacy; of their injuries againſt us, then our injuries againſt God. We pore too much upon ſecond cauſes, or complain of inſtruments, not of our ſelves. We have been a long time in ſinning, and we had need be a long time in repenting: the times had not been ſo bad, had we not been ſo bad; and the times would ſoon be better, if we were but better.

Alas, Beloved, we have ſinned ſuch ſins as unrighteous men could not ſin; againſt the cleareſt Light, and deareſt Love: the better God hath been to us, the worſe we have been to him: he hath loaded us with his mercies, and we have wearied him with our ſins: Oh let us blame our ſelves more, and the times leſs: Let us turn unto the Lord, that he may turn to us in love and mercy: Let our hearts go out to him, that his heart may come unto us. Oh beg and cry for better hearts, that you may ſerve God better; for broken hearts, for ſincere hearts, for that is it God looks at, and calls for, *Prov.* 23. 26. *My Son, give me thy heart:*

Our

Our hearts are alwayes out of tune to ſerve God, but never out of tune to ſerve ſin: for if we had never ſo good times, and not good hearts, it would rather hurt us, then bleſs us.

XII. Twelfly, grow downward in humility, and inward in ſincerity.

Unto me, who am I ſs then the leaſt of all Saints, is this grace given, that I ſhould preach among the Gentiles the unſearchable Riches of Chriſt, Epheſ. 3. 8. *And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted*, Math. 23. 12. *Put on therefore (as the Elect of God holy and beloved) bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering*, Coloſ. 3. 10. Be *cloathed with humility; for God reſiſteth the proud, and giveth grace to the humble; humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time*, 1 Pet. 5. 5, 6. Bring up your will to God, that God may bring down his will to you. Be low in your own eyes keep a low eſteem of your ſelves; abhor pride, and flye from it; be inwardly ſincere, as well as outwardly humble. Do not look Heaven-ward by your profeſſion, and Hell-ward by your Converſation: He that lives in ſin, is dead in ſin, *Epheſ.* 2. 1. *Grace be*

with all them that love our Lord Jeſus Chriſt in ſincerity, Epheſ. 6. 24. Let your hearts be upright with God, and walk as thoſe that have God for their portion; knowing there are many eyes upon you; the eye of God, the eye of Chriſt, the eye of Angels, the eye of Saints, the eye of the World; and the Devil eyes you too; therefore walk wiſely and ſincerely: Be like the KINGS Daughter, all Glorious within, *Pſal.* 45. 3. *She is all Glorious within*, though within is not all her Glory; *Her cloathing is of wrought Gold.* Do not think your ſelves good, becauſe others think ſo: Alas, the beſt mens confidences of us, are poor Evidences for Heaven: The beſt Teſtimony is that within us, and above us. See therefore that ye grow in grace, and delight in holineſs: bring forth much fruit: live ſtill as before the Living God: take heed of Hypocriſie and Apoſtacy: make it your daily buſineſs to walk with God: be much in the exerciſe of humility; Humility will exceedingly adorn your profeſſion: Do not place Religion in a few good words, when the ſubſtance is neglected; but live as you would die: live to day, as if you were to die to morrow.

VIII. Thir-

XIII. Thirteenthly, Do good to thoſe that be good.

He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God; Micah. 6. 8. *That they do good, that they be rich in good works, ready to diſtribute, willing to communicate*, 1 Tim. 6. 18. *But to do good, and to communicate, forget not: for with ſuch ſacrifices God is well-pleaſed*, Heb. 13. 16. *Pure Religion, and undefiled before God and the Father, is this, to viſit the fatherleſs and widows in their affliction*, James 1. 22. Forget not to contribute to the neceſſities of the poor Saints, think that God hath given you your Eſtates for ſuch a time as this.

Oh beloved, what an opportunity have you now to do good, if Satan do not hinder you? Are there not many of Chriſts Miniſters now in want, and Members in want? ſome in priſon, and others out of priſon: *Remember thoſe that are in bonds, as bound with them; and them that ſuffer adverſity, as being your ſelves alſo in the body*, Heb. 13. 3. There be many men that have a great deal of this worlds wealth, and riches, and goods in their hands, and in their houſes; but they have no grace in their hearts, and therefore they do no good with the goods

of this world: they live so unfruitful, that their lives are scarce worth a prayer, nor their deaths scarce worth a tear. Men may as well go to Hell for not doing good, as for doing evil: he that bears not good fruit, is as well fuel for Hell, as he that bears bad. You may not be outwardly bad, and yet not inwardly good; you may be as far from grace, as from vice: Men are not so much sent to Hell for doing evil, as for not doing good: *For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink*, Mat. 25:42. The rich glutton was in Hell torments, not for persecuting *Lazarus*, but not relieving *Lazarus*, *Meros* was cursed by the Angel, not because they fought against the Lord, but *because they came not to help the Lord against the mighty*, Judg. 5:23. It is one of the greatest mercies in the world, for *God* to give a man a heart to do *good* with that he hath given him.

Oh beloved, be alwayes a doing *good*, and hating *evil*: look not only where you may get *good*, but where you may do *good*: Labour to be helpful to the *Souls* of *others*, and to supply the wants of *others*.

XIV. Fourteenthly, Chuse chastisement before defilement.

Moses, *when he was come to years, refused*

to

to be called the Son *of* Pharoahs *Daughter, chuſing rather to ſuffer affliction with the people of God. then to enjoy the pleaſures of ſin for a ſeaſon,* Heb. 11. 24, 25. *For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelves, that ye have in Heaven a better, and an enduring ſubſtance,* Heb. 10. 34. So the three children choſe burning in the Fiery Furnace, before bowing to the golden Image *Daniel* 3. 17, 18. *We are not careful to anſwer thee in this matter: If it be ſo, our God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King, that we will not ſerve thy Gods, nor worſhip the Golden Image that thou haſt ſet up.* So *Daniel* choſe ſuffering before ſinning: And it is ſaid of thoſe in *Heb.* 11. 35. they accepted not of deliverance: *and others were tortured, not accepting deliverance, that they might obtain a better Reſurrection.*

Oh beloved, there is more evil in the leaſt ſin againſt Chriſt, then the greateſt ſuffering our Chriſt.

Firſt, Our ſufferings for Chriſt are but light, 2 *Cor.* 4, 17.

Secondly, But ſhort, but for a moment.

Thirdly, Chriſt ſtands by us in our ſufferings.

Fourthly, Our ſufferings are ordered by the Father.

Fifthly, Our ſufferings ſhall not hurt our Souls.

Sixthly, God gives us the beſt of comforts in the worſt of times; we have moſt of conſolations from *God*, when we have moſt of tribulations from men; as our ſufferings do abound, ſo our *Conſolations* do abound: When the burthen is heavieſt upon the back, then the peace of conſcience is ſweeteſt and greateſt within. Therefore my dear brethren, keep your ſelves out of the puddle of this world, and from the evil of this world; and if you muſt ſin or ſuffer, chuſe ſuffering before ſinning.

XV. Fifteenthly, Think not the worſe of godlineſs, becauſe it is frowned upon; nor the better of ungodlineſs, becauſe it is ſmiled upon.

For bodily exerciſe profiteth little, but godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come, 1 Tim. 4 8. *Yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things,*

things, and do count them but dung that I may win Chriſt, Phil. 3. 8. *And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them*, Epheſ. 5. 11. *For the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord*, Rom. 6. 23.

Oh Friends, think not the worſe of holineſs, becauſe it is reproached; and ſcorned, and perſecuted by wicked men and devils: nor the better of wickedneſs, becauſe wicked men love it, and follow it, and ſay, *It is in vain to ſerve God; and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hoſts?* Mal. 3. 14. But there is a time coming, when ungodly men will be glad of ſome of that holineſs that now they deſpiſe: but they ſhall be as from obtaining it, as they are now from deſiring it, Let us therefore love holineſs, and hate wickedneſs. *For without holineſs no man ſhall ſee the Lord*, Heb. 12. 14. Holineſs is the only way to happineſs. We muſt not dreſs our ſelves for another world, by the Looking-glaſs of this world: *Thou ſhalt not follow a multitude to do evil*, Exod. 23. 2. *For many walk, of whom I have told you often, and now tell you even weeping, that they are the*

enemies of the Cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Phil. 3. 18, 19. The children of God must be harmeless in their actings, and blameless in their walkings.

XVI. Sixteenthly. Prize the Word of God by the worth of it, that you may never come to prize the word of God by the want of it.

How sweet are thy words unto my taste! Yea, sweeter then honey to my mouth, Psal. 119 10. *It is sweeter then the honey, and the honey comb*, Psal. 19. 10. *Oh how do I love thy Law!* Psal. 119. 95. *I* love thy Commandements above Gold; yea, above fine Gold. *The Law of thy mouth, is better to me ten thousands of Gold and Silver*, Verse 72. *As new born babes desire the sincere milk of the Word, that ye may grow thereby*, 1 Pet. 2. 2. *Let the Word of God dwel richly in you*, not only with you, but in you, *Col.* 3. 16. Oh let us, with *Job*, esteem the Word of God above our necessary *food*, Job. 23. 12. and with *David*, above our Gold and Silver. The Delight of a Saint in Gods Word, over-tops all his Creature-delights. Wicked men can delight in the Creatures of God, but not in the Word of God: they can de-

light

light in the gifts of God, but not in the God of gifts. Oh let us love the Word, and prize the Word; it is the Sun of the Christian world. As the Sun is the light of the Natural world, and without it the world is but a Chaos and a Dungeon full of darkness: so, is the Word of God the light of the Spiritual world, without which a Christian is in an Eternal night. Take away the Scripture, and there will be no certainty to direct men what is to be done, or what is to be believed; All false wayes are here discovered, all sins are here forbidden, all holiness is here commanded. Here you may see every action and motion of your lives, as a step to Life, or a step to Death, as a step Heaven-ward, or a step Hell-ward: Oh therefore prize the Word, and obey the Word.

First, It is a plain Word.
Secondly, It is a perfect Word.
Thirdly, it is a sure Word.
Fourthly, It is an uniform Word.
Fifthly, It is a powerful Word, it is the savour of life unto life, unto them that believe.

Oh beloved, let us read the Word, and abide in the Word; *If ye continue in my Word, then are ye my Disciples,* John 8. 31.

Now

Now the less you hear, the more do you read, that little book of the *Revelations*, and *Daniel* especially.

XVII. Seventeenthly, Have a care of the Whore of *Babylons* Golden Cup, and sweet Wine.

And the Woman was arrayed in Purple, and Scarlet Colour; and decked with Gold, and precious Stones, and Pearls, having a Golden Cup in her hand, full of abominations and filthiness of her fornication, Rev. 17. 4. *And the Serpent cast out of his mouth water, as a flood after the Woman, that he might cause her to be carried away of the flood*, Rev. 12. 15. Let me beseech you to have a care of this, and keep your selves from this: be like the Virgin Spouse of Christ, which followeth him whersoever he goeth.

My dear Freinds, keep your selves from four things.

First, From false Teacher, The Devil hath his Ministers as well as Christ. *Beware of false Prophets, which come to you in Sheeps cloathing, but inwardly they are ravening Wolves*, Math. 7. 15. *Yea, they are greedy dogs, which can never have enough, and they are Shepherds that cannot understand: they all*

and look to their own way, every one for his gain from his quarter, Iſaiah 56. 11. Oh! falſe Teachers do not feed the Flock, but fleece the Flock; they do not convert, but pervert? they do not ſeaſon, but poyſon, they do not edifie to Salvation, but edefie to Damnation, inſtead of curing *Souls*, they kill *Souls*; ſo they have but the peoples *Goods*, they care not though the Devil have their *Souls*: they are neither rightly called, nor rightly qualified, nor rightly ordained: *Their courſe is evil, and therefore is not right*, Jer. 13. 10. They are like Dogs and Wolves, combining together to macerate the Flock of Chriſt. Oh therefore keep *your* ſelves from *Babylons* Merchants, that make Merchindize of the *Souls* of men, *Rev.* 18. 13. Oh, the ſins of Teachers, are the Teachers of ſins.

Secondly, From falſe Doctrine. *But there were falſe Prophets alſo among the people, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction*, 2 Pet. 2. 1. *Be not carried away with divers and ſtrange Doctrines: for it is a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein*, Heb. 13. 9.

I beſeech you alſo in the Lord, my Dear Brethren, that you do not carnally comply with, nor ſuperſtitiouſly conform to, the Inventions of men: *But ſtand faſt in the liberty wherewith Chriſt hath made you free,* Gal. 5. 1.

Thirdly, From falſe Worſhip. *If any man worſhip the Beaſt & his Image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb,* Rev. 14. 9, 10. *Ye worſhip ye know not what; God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth,* John 4. 23, 24. As there be ſome in the world that worſhip falſe Gods, ſo there be others that worſhip the true God with falſe worſhip. They that worſhip the Beaſt, worſhip the Devil, *Rev.* 13. Oh meddle not with falſe worſhip, with vain worſhip, and will-worſhip; worſhip God as he teacheth us to worſhip him. Our work is to depend on Chriſts work; our outwerd working is to depend on Gods inward working.

Fourthly, From falſe Opinions, from Errour, and Sedition: Let your hearts be upright, your judgements ſound, and your lives holy:

holy: love the Truth, obey the Truth, and hold fast the Truth.

Now Beloved, Let me beseech you for Gods sake, and for Christs sake, and for your souls sake, keep your selves from false teachers, from false Doctrine, from false Worship, from false Opinions. If you will be tasting and sipping at *Babylons* cup, you must resolve to receive more or less of *Babylons* plagues.

XVIII. Eighteenthly, Be one with every one, that is one with Christ.

Endeavouring to keep the Unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one Faith, one Baptism, one God and Father of all, who is above all, & through all, and in you all, Ephes. 4. 3, 4, 5, 6. *Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the Children of God, when we love God and keep his Commandments*, 1 Joh. 5. 1, 2. *He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen*, 1 John 4. 26.

Oh consider, what a dishonour it is to the Gospel, that those that profess themselves Sons

Sons of the ſame God, Members of the ſame Chriſt, Temples of the ſame Spirit, Heirs of the ſame Glory, ſhould be at a jarring one with another! It is ſtrange and unnatural, that Lillies ſhould prove Thorns to one another! that thoſe, who are Saints in profeſſion, ſhould be Devils in practiſe to one another! that Gods Diamonds ſhould cut one another! For Wolves to devour the Lambs is no wonder, but for one Lamb to devour another is a wonder, and monſtrous! Oh, that Chriſtians, inſtead of loving one another, ſhould hate one another! Oh how unlike are we to that God whom we profeſs to be our God! He is full of *Love*, full of *Goodneſs*, and full of *Mercy* and *Patience*: Oh, but Chriſtians cannot bear, and forbear one with another. Oh do not wicked men warm themſelves at the ſparks of our diviſions, and ſay, it is as we would have it?

Oh beloved, hath not God made his Wrath to ſmoak againſt us for the diviſions and heart-burnings that have been amongſt us? Oh that you would lay this to heart, and throw away all diſcord, and diviſions, and heart-burnings, and labour for an oneneſs in love and affection with every one that is one with Chriſt. Oh labour for a healing

healing spirit. You cannot love God, if you do not love the people of God. *If any man say he loveth God, and hateth his brother, he is a lyar- Let brotherly love continue*, Heb. 13. 1. *They that feared the Lord, spake often to (one) another*, Mal. 3. 16. Christs Doves should flock together. There be many that cannot love a man, unless he be of their Opinion, or a Member of their Church, though he be a Member of Christ. Every man hath a good opinion of his own Opinion: but alas, beloved, it is not this opinion, or that opinion, this way, or that way, will bring a man to Heaven without faith in Christ; and he that hath faith in Christ, hath right to all the Ordinances of Christ, and Promises of Christ, and Priveledges of Christ; therefore let me beseech you to love every man that is a godly man, let him be of what way and form he will. *And the multitude of them that believed, were of one heart, and of one soul*, Acts 4. 28.

XIX. Nineteenthly, Love Christ with a Love stronger then life, who loved us with a love stronger then death.

Therefore doth my Father love me, because I lay down my life, that I might take it again: No man taketh it from me, but I lay it down my self. I have power to lay it down, and I have

have power to take it again, John. 10. 17, 18. *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners*, 1 Tim. 1. 15. Chriſts love to us was ſtronger then death; he dyed for love; he laid down his life to ſave our lives; he loves us as the Father loves him, *John* 15. 9. *As the Father hath loved me, ſo have I loved you: continue ye in my love.* Oh the Scripture hath exceeding high expreſſions of his affection to us. Now beloved, if he died for us, and ſuffered for us, and ſet his heart upon us to love us, and to delight in us; how ought we then to love him again! *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind*, Mat. 22. 37, 38. *Whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee*, Pſal. 73. 25. *Unto you therefore which belive he is precious*, 1 Pet. 2. 7. O let our hearts be full of love and affection to Chriſt. Love will breed courage, and caſt out fear, ſlaviſh fear before God, & carnal fear before men: God can keep us from the torments of men, but men cannot keep us from the torments of God. Whilſt we ſtand by God, God hath promiſed to ſtand by us. Therefore be not afraid of any Anthority that ſtands in oppoſition to the

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Authority of Chriſt. None can promiſe us better then Chriſt can; None can threaten us worſe then Chriſt can; Can any man promiſe us a thing better then Heaven? Can any man threaten us with a worſe then hell? Heaven is promiſed to thoſe that love him; and Hell is to be the portion of thoſe that hate him.

Oh my dear Brethren, let us love Chriſt with a love ſtronger then death: So did *Paul* and the reſt of the Apoſtles, *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?* Rom. 8. 35. *Love is ſtronger then death; many waters cannot quench it, neither can the floods drown it,* Cant. 8. 6, 7.

XX. Twentiethly, Be every day as ſerious in your preparations for death, as if it were your laſt day.

All the dayes of my appointed time will I wait untill my change come, Job. 14. 14. *This night thy ſoul ſhall be required of thee,* Luk. 12. 20. *For what is your life? it is even a vapour, that appeareth a little time, and then vaniſheth away,* Jam. 4. 14 *Behold, thou haſt made my dayes as an hand breadth, and mine age is as nothing before thee; Verily, every man at his beſt*

beſt ſtate is altogether vanity, Pſal. 39.5. As no Saint knows when that time and hour ſhall be, ſo no wicked man knows when it ſhall not be. To live without fear of death, is to dye living: To labour not to dye, is labour in vain. Men are afraid to dye in ſuch and ſuch ſins, but not afraid to live in ſuch and ſuch ſins. Oh the hell of horrours and terrours, that attend thoſe ſouls that have their greateſt work to do when they come to die! Therefore as you would be happy in death, and everlaſtingly bleſſed after death, prepare and fit your ſelves for death. Did Chriſt die for us that we might live with him, and ſhall not we deſire to die and be with him? A believers dying day is his Crowning day. *And I heard a voice from Heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labour, and their works do follow them*, Rev. 14. 13.

Oh I beſeech you my dear Brethren, every day ſpend ſome time in preparation for, and meditation of Death, Judgment, Hell, Heaven and Eternity. Eternity is a ſum that can never be numbred, a line that can never be meaſured; Eternity is a condition of everlaſting ſorrow or everlaſting joy. Oh think of this, and

prepare

pare for this every day before the night of Death comes.

And thus, my beloved, I have given you these Twenty precious directions for your souls.

I shall leave this book with you as a Legacy of my dearest love: my desire in all this, is your happiness here, and your blessedness hereafter. My earnest & humble desire of you is, that you would mind this book and my former Treatise; not only read them but reform your lives by them: O do your duty, love your duty, and live your duty, that you may be made meet to be partakers of the inheritance of the Saints in light: Which is, and shall be the earnest and constant Prayer of one that esteems it a most glorious priveledge to be of the number of those who follow the Lamb whithersoever he goeth.

William Dyer

REVEL. 14. 6.

These are they which follow the Lamb whithersoever he goeth.

THe Title of this Book tells us it is the *Revelation of John*; and *John* tells us,

Chap.

Chap. 1. 1. it is the *Revelation of Jesus Christ:* Christ's Revelation to *John*, and *John*'s Revelation to us.

The Comma of this book is set forth Chap. 1. 19. *Write the things that are, and the things that shall be hereafter.* And into these two parts this book is divided.

First, A Relation of the things that are referred to the seven Churches of *Asia*.

Secondly, A Revelation of the general state of the Church to come, and that from *John*'s time unta the second coming of the Lord.

The words of this book are the true sayings of the true God; they are therefore *true and faithful*, Chap. 22. 6.

The matter of this book so much concerns the good of the Church, that Jesus Christ commaudeth every one that hath an ear to hear, to hearken what the Spirit of God saith unto the Church; and to shew how earnest Christ Jesus is to have all his Members and Servants acquainted with the things revealed in this book, this charge he repeats eight times over, as this book shews, Chap. 2. 7, 11, 17, 29. And Chap. 3. 6, 13, 22. And Chap. 13. 9.

A blessing is pronounced upon the Reader, Hearer, and Doer of the things written in this book, *Chap.* 1. 3. O what can be said

ſaid more, or more effectually, to ſtir us up to hear and read, then bleſſedneſs? *And bleſſed is he that keepeth the words of the Prophecie of this Book*, Chap. 22. 7. But how ſhall we keep them except we know them? And how ſhall we know them, except we read them?

The excellency of this book is ſuch, as neither Man or Angel, none in Heaven or Earth, or under the Earth, was found worthy ſo much as to look into it, till Jeſus Chriſt went and took it out of his Fathers hand to open it to us, Chap. 5. 3.

The bleſſed Saint *John* could not but weep for fear leſt this book ſhould have been kept cloſe from him and the *Church*; ſo earneſt was he to know thoſe things, which we neglect to know, Chap. 5. 4.

This book is a moſt precious Jewel which Chriſt hath beſtowed upon his Church in the latter dayes; and it is our great duty to look into it, and read it, ſtudy it, open it, and expound it, that all the people may be acquainted with it, eſpecially in theſe times; For now in this Age, is, and ſhall be the very heat of the War, and brunt of the Battle betwixt God and *Belial*, betwixt Chriſt, and Antichriſt, betwixt the Lambs followers and the Beaſts followers. Now this book layeth all open, and plainly

telleth

telleth us what shall be the issue and success in the day of battel? which side shall have the victory, and which side shall go down. Chap. 17. 19. and certainely the sons of *Belial* shall not prevail: the date of their Reign is almost out, and the time draweth on apace, wherein both they and their Beast shall be laid in the dust.

This Book sheweth us the riseing of the Beast, the declineing of the Beast, and the ruine of the Beast, Chap. 18.

Our Lord Jesus hath shewed us in this Book, the sorows, and sufferings, and afflictions, and tribulations, which the Church, was to meet withall in the latter times Chap 11. 7. and Chap 12. 14, 15. and Chap 13. 7.

And her deadly and cruel Enemies, the Whore of *Babilon*, the mother of Harlots, the Beast, the false Prophet, and the great Red Dragon which maketh war against her, and casteth out flouds after her, Chap. 12. 17.

This Book sheweth us likewise the true State of the true Church upon earth; what she is, where she is, how she is, and what she shall be hereafter; and that before the slaying, under the slaying, and after the slaying.

1. Before

1. Before the ſlaying time, the true Church is in the Wilderneſs, *where ſhe hath a place prepared her of God, that they ſhould feed her there a thouſand two hundred and threeſcore dayes*, Chap. 12. 2. Before the ſlaying of the Witneſſes, the true Worſhippers of God are in a low condition, in heavineſs and ſadneſs, in ſackcloth and aſhes, in a mourning and ſuffering ſtate; being ſcattered and diſpierced here and there, as *Iſrael* was of old. But though this be the condition of the poor Woman in the wilderneſs, yet ſhe is not without comfort; ſhe may take comfort in three things.

1. That God prepared a place for her.

2. That God nouriſhed her, and locked her up in his Chamber of Providence.

3. That God numbred her dayes of ſuffering. The tribulation of the Saints of the Old Teſtament is reckoned up ſtill by years; as the bondage of *Egypt* four hundred and thirty years, and the captivity of *Babylon* ſeventy years: but under the New Teſtament by dayes, *Ye ſhall have tribulation ten dayes*, Chap. 2. 10. *And the two witneſſes ſhall lie dead three days and a half*, Chap. 11. 9. So the Woman was to be in the wilderneſs *a thouſand two hundred and threeſcore dayes.*

The Church is compared to a Woman for four Reaſons.

First, As a Woman is weak and feeble, so is the Church, and can do nothing without Christ, *John* 15. 5.

Secondly, As a Woman is useful and fruitful, so is the Church, *John* 15. 2.

Thirdly, As a Woman is fair and beautiful, so is the Church, *Ezek.* 16. 13.

Fourthly, As a Woman is full of love and affection, so is the Church, *Cant.* 2. 5.

2. Under the slaying time, the true Worshippers of God, and Witnesses of Jesus Christ, *lye dead in the street of the great City, which is spiritually called* Sodom *and* Egypt, *Chap.* 11. 8. That is, in Antichrists Kingdoms and Dominions. *The Woman which thou sawest, is that great City, which reigneth over the Kings of the Earth,* Chap. 17. 4.

She is called *Sodom,* for her filthiness and wickedness; and *Egypt,* for her cruelty and oppression. *Chap.* 17. 18.

The true Servants of God, and Members of Jesus Christ, that bear witness for him against the evils of the Beast, and against the evils of the World, are here called *two* Witnesses.

1. Because of the fewness of them.

2. Because two is a number sufficient to bear a witness, *John* 8. 17.

3. Because Antichrists *Beasts* are called two, *Chap.* 13.

4. They

4. They are called witneſſes for ſix Reaſons,

Firſt, Becauſe their work is to bear witneſs for Chriſt, and his truth, againſt the World, the Fleſh, and the Devil: A true believer is to bear a threefold teſtimony to and for Chriſt; a word-teſtimony, a life-teſtimony, and a bloody-teſtimony, *Heb.* 12. *John* 5.33.

Secondly, Chriſts Members are called Witneſſes, becauſe they ſtand up for Chriſt, to maintain his Name, his Honour, his Cauſe, his Truth, his Worſhip, his Glory, in the world, *Dan.* 3. 16, 17, 18. and Chap. 6. *And ye killed the Prince of life, whom God hath raiſed from the dead, whereof we are witneſſes,* Acts 3. 15. *Be it known unto you all, and to all the people of Iſrael, that by the Name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole,* Acts 4. 10, 11, 12.

Thirdly, The Lambs followers are called Witneſſes, becauſe they keep the teſtimony of Jeſus Chriſt, *Rev.* 12. 16. Chap. 6. 9. A teſtimony of all the Offices, Works, and Kingdom of Jeſus Chriſt, as *King of Saints*, and *King of Nations.*

Fourthly, Gods choſen and precious ones are called Witneſſes, becauſe they do appear

boldly and openly for his Truth; they own it, they love it, they publish it, they hold it fast, and suffer for it, who through the teachings of the Spirit in the Word, and by the power of the same Spirit, are found in the practice of Christs appointments: they cannot deny the truth, which is a testimony to it *Acts* 24. 14.

Fifthly, The true Worshippers of God are called Witnesses, because they do bear witness against the Beast, and all the whole mystery of Iniquity: against the Whore of *Babylon*, who hath committed fornication with the Kings of the earth, *and made her self drunk with the blood of the Saints*, Rev. 17. 6. Christs faithful Witnesses bear an eminent testimony against all her abominations, and filthiness, and wickedness; against the Pope, his Government, his Clergy, his Doctrine, his Worship, his Religion, and all his abominable proceedings, *Rev.* 19. 7.

Sixthly, Christs redeemed ones are called Witnesses, because in dying they bear witness for him, for to dye for the truth, is a living standing testimony to it. He who for Christs sake loves not his life unto the death dies a most glorious Witness of Christ, Chap. 12. *And they loved not their lives unto the death. And the Beast that came out of the bottomless Pit made War against them, and*

and overcame them, and killed them, Chap. 11. 7, 9.

Antichriſt riſeth in a double beaſt; in his Civil *power*, and his Eccleſiaſtical *power*.

Firſt, In his Civil power; ſo he makes up one Beaſt with the ten Kings, Chap. 17. 12. *And this is the Beaſt that riſeth up out of the Sea, which hath ſeven heads, and ten horns and upon his horns ten Crowns, and upon his head the name of blaſphemy. And the Beaſt which I ſaw was like unto a Leopard and his feet was as the feet of a Bear, and his mouth as the mouth of a Lyon; and the Dragon gave him his Power, and his Seat, and great Authority,* Chap. 13. 1, 2.

Secondly, In his Eccleſiaſtical power, ſo he makes up another Beaſt with the *Clergy*; and this is that Beaſt that roſe up out of the Earth; *He hath two horns like a Lamb, and he ſpake like a Dragon,* Verſe 11.

Now theſe two monſtrous beaſts (Antichriſts Magiſtrates and Miniſters) ſlay the faithful Witneſſes of Jeſus Chriſt, and rejoyce over their dead bodies, and make merry, and ſend gifts one to another, *Chap.* 11. 10. Oh how do graceleſs, faithleſs, Chriſtleſs men, rejoyce at the afflictions and calamities of Gods people! ſaying, where is now your God, and Chriſt your King? *Pſal.* 42. 10.

As touching the nature of the Witneſſes death, we are not to conceive thereof as though the ſame were to be a corporal killing or ſlaying, but a civil killing or ſlaying, not ſo much their bodies, as their teſtimonies, deprive and ſtrip them of their Liberty, Worſhip, Ordinances, Religion, and the free exerciſe of their Gifts, ſuffering not a ſervant of Jeſus Chriſt to bear an open teſtimony againſt the abomination of the Beaſt, nor againſt their National wickedneſs; but make Laws againſt them, and lie in wait for them, ſtopping their mouths, and imprisoning the bodies, hating and hunting them up and down, afflicting and tormenting them, and taking poſſeſſion of their poſſeſſions: *Killing and ſlaying them all the day long, and accounting them as ſheep for the ſlaughter*, Rom. 8. 33. This is to be *broken in the place of Dragons, and covered with the ſhadow of death*, Pſal. 44. 29. This is to be *killed all the day long*; and upon this account the witneſſes are ſaid to be ſlain.

And after three dayes and an half, the Spirit of life from God entred into them, and they ſtood upon their feet, and great fear fell upon them that ſaw them, Chap. 11. 11. A ſpirit of boldneſs and courage, zeal, and undauntedneſs, and reſolution to appear for Chriſt, and his cauſe, againſt Antichriſt and the whole

brood.

brood. Therefore rejoyce all ye Saints, and be glad all ye upright of heart; though the witneſſes be dead, they will not alwayes be dead, but riſe again.

3. After the ſlaying time, the true *Church* is with the Lamb on Mount *Sion.* Chap. 14. 1. *And I looked, and loe, a Lamb ſtood on Mount Sion, and with him an hundred forty and four thouſand, having his Fathers Name written in their foreheads:* Which notes a fixed ſtate. *Thoſe which truſt in the Lord, ſhall be as Mount Sion, which cannot be moved,* Pſal. 12. 5. Before the ſlaying time the Church is very low, but under the ſlaying time lower; but after the ſlaying time the Church is very high, ſhe is rejoycing, ſhining and triumphing on Mount *Sion: and they ſung as it were a new Song before the Throne, and before the four Beaſts, and the Elders, and no man could learn that ſong but the hundred forty and four thouſand, which were redeemed from the earth.* The true Church having gotten the glorious preſence of the Lamb in the midſt of her, and having gotten ſome victory over the Beaſt, they do rejoyce mightily. *And I heard a voice of Harpers, harping with their Harps.* But this is not till after the Reſurrection of the witneſſes are riſen, the Church is exceedingly joyful.

This Chapter, out of which my Text is taken, containing ſix principal things.

Firſt, a lovely Deſcription of Jeſus Chriſt; and he is deſcribed by the ſimilitude of a Lamb: *Loe, a Lamb ſtood upon Mount* Sion, *Ver.* 1. And, *behold the Lamb of God*, John 1. 19.

He is called a Lamb in a double reſpect.

1. In reſpect of his innocency, 1 *Pet.* 1. 19.

2. In reſpect of his meekneſs and patience, *Acts* 8. 32.

Secondly, A lively deſcription of the Church, the Lambs Wife, and that from *Verſe* 1. to *Verſe* 5.

Thirdly, A glorious Deſcription of the Churches Miniſters. As the Church is in this book called Heaven, ſo her Miniſters are called Angels. *And I ſaw another Angel flying in the midſt of Heaven, having the everlaſting Goſpel*, ver. 6. *And there followed another Angel, ſaying, Babylon is fallen*, ver. 8. *And the third Angel followed him, ſaying with a loud voice*, &c. ver. 9.

Fourthly, Here is ſet down the Doctrine which theſe Angels preach and publiſh.

The firſt Angel publiſhed the free Grace of God in Jeſus Chriſt openly, againſt all the inventions of men: *Saying with a loud voice, Fear God, and give glory to him, and worſhip*

worship him that made Heaven, and Earth and the Sea, and the Fountains of Waters, ver. 7. Namely, That men should once fear God, and worship him, and give all glory to him, none to Creatures, none to Images, none to Antichrist; he that worshippeth the Beast, worshippeth the Dragon and the Devil. *Chap.* 13.

The second Angel proclaimed the utter ruine of *Babylon*, and the destruction thereof, over the world, saying, *Babylon is fallen, is fallen, the great City, because she hath made all Nations drink of the Wine of the wrath of her fornication*, Ver. 8.

The third Angel doth seriously and solemnly give warning to all those who shall yet adhere to the Beast, shewing the danger and misery of it. *If any man worship the Beast, and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the Wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb*, Ver. 9, 10.

Fifthly, A sweet word of heavenly consolation to the Saints and people of God; *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the*

Lord; from henceforth they rest from their labours, and their works do follow them, V. 3.

Sixthly, The judgments and vengeance which shall be executed upon the false Church: the Spirit doth set it forth by a double similitude, the one by rendring, the other by gathering and that from *ver.* 16. to the end. God will as it were rain Hell out of Heaven upon *Babylon*, he hath fire and brimstone for this spiritual *Sodom*, judgment without mercy, and fury without compassion.

I shall now come to the words of my Text, *These are they which follow the Lamb whithersoever he goeth.* This Text is one of the golden Characters of the hundred forty and four thousand, which stood with the Lamb upon Mount *Sion*.

In these words are three things.

First, The Subject, [*these*]

Secondly, The Act, [*follow*]

Thirdly, The Object, [*the Lamb*] *whithersoever he goeth.*

I shall gather this Observation from the words.

That it is the sweet temper and frame of Souls truly gracious, to follow the Lamb whithersoever he goeth.

In the handling of this Point, I shall shew you five things.

First,

First, What it is to follow the Lamb.

Secondly, Why they follow the Lamb.

Thirdly, The Excellency of following the Lamb.

Fourthly, The Misery of them that follow not the Lamb.

Fifthly, How the Lambs followers may be known from the Beasts followers.

First, To follow the Lamb whithersoever he goeth is to follow him in four things.

First, In his Commandments, *If you love me keep my Commandments*, Joh. 14. 15. *Ye are my friends, if you do whatsoever I command you*, Chap. 15. 14. *Blessed are they that do his Commandments, that they may have right to the tree of life*, Rev. 22. 4. Oh beloved we cannot follow the Lamb whithersoever he goes, unless we follow him in his commands, *Then shall I not be ashmed*, (saith *David*) *when I have respect to all thy Commandments*, Psal. 119. 6. Christians should take as much delight in those precepts that enjoyn holiness, as in those promises that assure happiness.

Secondly, in his Theachings, *My sheep hear my voice, and I know them, and they follow me*, John 10. 27. *A stranger they will not follow, but will flee from him, for they know not the voice of strangers*, Ver. 5.

Thirdly, In his Providences; through all afflictions

afflictions, all ſtraits, all diſcouragements and ſorrows whatſoever, though it be a way of blood. We muſt forſake all to follow a crucified Chriſt, a condemned Chriſt in bloody paths of ſufferings, if he call us to it. *Yea, though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me; thy rod and thy ſtaff they comfort me*, Pſal. 23. 4. For (ſaith *Paul*) *I am ready, not to be bound only, but alſo to dye at Jeruſalem for the Name of the Lord Jeſus.* We muſt be willing to venture the loſs of all for him; Liberty, Eſtate, Relations, and Life it ſelf: *We have forſaken all, and followed thee*, Mat. 16. 27.

Fourthly, In his Example. *For I have given you an example, that you ſhould do as I have done to you*, John 13. 5. That, *Becauſe Chriſt hath ſuffered for us, leaving us an example that we ſhould follow his ſteps*, 1 Pet. 2. 21, 22. So that to follow Chriſts ſteps, is to take him for an example: we muſt walk in the ſame ſpirit, in the ſame ſteps, and in the ſame obedience: we muſt not follow wicked mens examples, *Who walk in the broad way that leads to death, and are of their father the Devil, and his works they do*, Joh. 8. 11. But we muſt follow our head Chriſt, *who went up and down doing good*, Act. 10. 38. Now this is to follow the Lamb whitherſoever he goeth.

In

In his Commands.
In his Teachings.
In his Providences.
In his example.

Secondly, To follow the Lamb whithersoever he goeth, is to follow him truly, without Hypocrisie; and constantly, without Apostacy.

First, Truly, without Hypocrisie. Many follow the Lord, as Beggars follow a man, only for an Alms: they prize the wages of Religion, above the work of Religion. *You seek me not because of the miracles, but because you did eat of the loaves, and were filled*, John 6.16. Oh beloved, God abhors an Hypocrite more then a Sodomite; an Hell is provided on purpose for Hypocrites, *Mat.* 24.51. My beloved, following the Lamb fully, is to have the heart fixed and resolved for God: *My soul follows hard after thee* saith *David*, Psal. 63.8. And, *As the heart panteth after the water-brooks, so panteth my soul after thee, O God.* All the faculties of his soul are working after God. *My soul, and all that is within me praise the Lord*, saith holy *David.*

Secondly, Constantly, without Apostacy. A true believer, after he begins to follow the Lamb, he never leaves following him, but followeth him whithersoever he goeth:

Who

Who ſhall ſeparate us from the love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine or Nakedneſs, or Peril or Sword? For I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height nor depth, nor any creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. Oh beloved, he doth not follow the Lamb whitherſoever he goeth, that follows the Lamb earneſtly for a while, but afterward forſaketh him when a ſtorm riſeth: *Yet hath he not root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended,* Matth. 13. 21. Nor he that follows the Lamb in ſome things, and the Beaſt in other things: *They feared the Lord, and ſerved their own gods after the manner of the Nations.* Nor he that followeth the Lord in a dull heavy manner, and a luke-warm temper: *I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot,* Chap. 3. 15. *Be aſtoniſhed, O ye Heavens at this; and be horribly afraid, be ye very deſolate, ſaith the Lord; for my people have comitted two evils, they have forſaken me the Fountain of living Waters, and hewed them out Ciſterns, broken Ciſterns, that can hold no water,* Jer. 2. 12, 13. Oh

this

this is not a following the Lamb! They that follow the Lord fully, abide in the Lord, and cleave to the Lord, and continue constantly in Gods wayes unto the end of their dayes. *The righteous holds on his way,* Job 17. 9. *Then shall we know if we follow on to know the Lord,* Hos. 6. 3. The righteous man holds on his way, he follows the Lamb whithersoever he goeth.

Firſt, Speedily.
Secondly, Truly.
Thirdly, Undividedly.
Fourthly, Zealouſly.
Fifthly, Humbly.
Sixthly, Chearfully.
Seventhly, Diligently.
Eighthly, Conſtantly.
Ninthly, Faithfully.
Tenthly, Tranſcendently.

Now this is to follow the Lamb whithersoever he goeth.

Now I ſhall ſhew you, why believers follow the Lamb.

Firſt, Becauſe they are redeemed by the blood of the Lamb. *For as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers; but with the precious bloud of Chriſt, as of a Lamb without blemiſh and without ſpot,*

1 Pet.

1 Pet. 1. 18, 19. He paid a price for our redemption, that ſo he might diſcharge the debt of our ſins. *And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeem'd us to God, by thy blood, out of every kindred, and tongue, and people, and nations,* Rev. 5. 9.

There are three things called precious in the Scriptures.

Firſt, Faith is called precious. 2 *Pet.* 1. 2.

Secondly, The promiſes are called precious, *Verſe* 4.

Thirdly, The blood of Chriſt is called precious, 1 *Pet.* 1. 19.

O his blood hath redeemed us from ſix Enemies.

Firſt, From the World, *Gal.* 1. 4 *Revel.* 21. 4.

Secondly, from the Curſe, *Gal.* 3. 13.

Thirdly, From Sin, *Rom.* 6. 18, 22.

Fourthly, From the Devil, *Heb.* 2. 18. *Acts.* 26. 17, 18.

Fifthly, From the ſting of Death, 1 *Cor.* 15. 55, 56.

Sixthly, From Hell, 1 *Theſ.* 1. 10 *Rev.* 7. 12. Oh his blood is precious blood; his blood hath ſlain our Enemies; he hath purchaſed by his blood Reconciliation with the Father, Union with the Son, and Communion

munion with the Holy Ghoſt. *Ye that were ſometimes afar off, are made nigh by the blood of Chriſt*: Epheſ. 2. 13, 16.

Secondly, They follow the Lamb becauſe they are waſhed in the bloud of the Lamb. *He hath loved us, and waſhed us from our ſins in his blood*, Rev. 1. 5. *Theſe are they which came out of the great tribulation, and have waſh'd their robes, and made them white in the blood of the Lamb*, Rev. 7. 14. *The blood of Chriſt cleanſeth us from all ſin*, 1 John 1. 7. Chriſts bloud waſheth away our bloudy ſins. *I ſaid unto thee, when thou waſt in thy blood, Live*, Exek. 16. For as ſoon as we were united with Chriſt, our ſins are upon him, and his righteouſneſs upon us. It is Chriſt that gives us life, and puts excellent Ornaments upon us to cover our nakedneſs, and decketh us with Jewels and Gems of gold: ſo we become beautiful in his ſight, *Iſa.* 61. 10. *That he might preſent it to himſelf a glorious Church, not having ſpot nor wrinkle, nor any ſuch thing; but that it ſhould be holy, and without blemiſh*, Epheſ. 5. 21.

Thirdly, Believers follow the Lamb, becauſe they are riſen with the Lamb. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*, Col. 3. 1. *Therefore we are buried with him by baptiſm into death; that*

like

like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life, Rom. 9. 4. Every man beſides a believer is a dead man, *Dead in treſpaſſes and ſins*, Epheſ. 1. Therefore are they exhorted to riſe from the dead, *Eph.* 5. 4. They muſt riſe from evil to good; fromearthly-mindedneſs to heavenly-mindedneſs; but now believers by faith are riſen from darkneſs to light: *For ye were ſometimes darkneſs, but now are ye light in the Lord: Walk as children of Light*, Epheſ. 5. 8. *Riſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee*, Iſai. 60. When the Lord ſhineth forth upon his people in glorious diſcoveries ofhimſelf, he calls them away from their former condition. When the Lord diſcovered himſelf in a Goſpel diſpenſation, his people were no longer to ſit under dark clouds of legal Ceremonies, but to follow the Lamb whitherſoever he goeth.

Fourthly, They follow the Lamb, becauſe they are enlightned by the Lamb. *God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 6. *But we all with open face, beholding, as in a glaſs, the glory of the Lord, are changed into the ſame*

ſame Image from glory to glory, even as by the Spirit of the Lord, 2 Cor. 3. 18. *Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my* Lord, *for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt*, Phil. 3. 8. Divine and heavenly knowledge brings a man neer to God, it gives a man the cleareſt and the fulleſt ſight of God; and the nearer any man comes to God, the clearer viſion he hath of God, and the more communion with God.

The reaſon why others do not follow the Lamb is, becauſe they ſee not the worth and want of the Lamb: *Having the underſtanding darkened, being alienated from the life of* God *through the ignorance that is in them, becauſe of the blindneſs of their hearts*, Eph. 4. 18. Where there is a Vail caſt before the eyes of Knowledge, there is a Bar ſet before the hands of Practice. An ignorant perſon neither knows what he is doing, nor doth he know whither he is going: He doth nothing but undo himſelf by doing. Carnal men ſee no preciouſneſs and lovelineſs in Chriſt: *Oh what is thy beloved more then another beloved*, Cant. 5. 9. *If thou kneweſt the gift of God, and who it is that asketh, thou wouldeſt have asked of him, and he would have given thee living water*, John 4. 10.

Chriſt

Christ is undesired in the World, because he goes unperceived by the World; *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritualy discerned,* 2 Cor. 2. 14. But now believers being enlightned by the Spirit of God, and by the Word of God, they see themselves what they were before Faith and what they are by Faith, and what they shall be at the end of Faith, they see Christ to be all precious, precious in his Ordinances, precious in his Discoveries, precious in his Graces, precious in his Gifts, precious in his Promises, precious in his Members, precious in his Ministers, and precious in himself, 1 *Pet.* 2. 8. Therefore believers cannot but love him, and follow him.

Fifthly, They follow the Lamb, because they love the Lamb. *Grace be with all them that love the Lord Jesus Christ in sincerity,* Ephes. 6. 25. They love him with a superlative love. *Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee,* Psal. 73. 25. The Spouse of Christ looks upon what she is, as not great enough for his remembrance; and what she does, as not good enough for his acceptance. *Look not upon me because I am black, because the Sun*

n hath looked upon me; My *Mothers Chil-n were angry with me : they made me the per of the Vineyard, but mine own Vine-d I have not kept*, Cant. 1. 6. The Church never more fair then when ſhe judgeth r ſelf to be moſt deformed; never more ppy, then when ſhe accounts her ſelf moſt ſerable; never more holy, then when e reckons her ſelf moſt polluted; ſhe is ver richer, then when ſhe ſeeth her ſelf to pooreſt of all. The ſoul that loves much; a ſoul that works much, the Commands the Goſpel are not grievous to him, but ecious to him. *Tell me (oh thou whom my ul love h) where thou feedeſt*, Cant. 17. A ul that loves Chriſt, hath his eyes upon hriſt, and his deſire is after Chriſt. *The ſire of our ſoul is to thy Name, and to the membr ance of thee : with my ſoul have I de-ed thee in the night; yea with my ſpirit will ſeek thee e rly*, Iſai. 26. ,9. True believers ve Chriſt more then they love themſelves, *hey loved not their lives unto the death*, Rev. 2. 11. Chriſt is dearer to them then their ves: they ſlighted, contemned, yea, de-piſed their very lives, when they ſtood in ompetition with Chriſt and his Glory, and hoſe rather to ſuffer the greateſt miſery, en he ſhould loſe the leaſt dram of his onour. The love of Chriſt hath made his

Saints

Saints and Witneſſes yield all the parts and members of their bodies to the cruel and mercileſs inſtruments of bloudy perſecutors; their backs to be whipp'd, their eyes to be boared, and their tongues to be cut out of their mouths, *Heb.* 11. 38. Oh how ſtrongly did theſe love! The meaſure of loving Chriſt, is to love him without meaſure. *Who ſhall ſeparate us from the love of Chriſt? Tribulation ſhall not, Perſecution ſhall not, Famine and nakedneſs ſhall not, Peril and Sword ſhall not: For I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come; nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord*, Rom. 8. 35, 38, 39.

Sixthly, They follow the Lamb, becauſe they are married to the Lamb, Jer. 4. 14. *I am married unto you*: Rev. 21. 9. *I will ſhew thee the Bride, the Lambs Wife*: Cant. 2. 16. *My beloved is mine, and I am his.*

Here I will ſhew you two things.
Firſt, How Chriſt comes to be ours.
Secondly, How we come to be Chriſts.

Firſt, Chriſt is ours by the free donation and gift of the Father: *God ſo loved the world that he gave his only begotten Son*, Joh. 3. 16.

Secondly,

Secondly, Christ freely gave himself unto us, so that Christ is ours by his own consent; he hath as it were passed over himself unto us: *Christ loved me, and gave himself for me*, said the Apostle, *Gal.* 2.20.

Thirdly, Christ hath passed himself over unto his Church by marriage; and therefore she is called his Queen, his Spouse, his Bride, and his Wife, *Psal.* 45. 9. Although we had nothing to bring to him but poverty, shame, sorrow and misery, yet he took us, and loved us, and married us.

Fourthly, Christ is ours by communicating his own Spirit to us,

2. The Saints are Christs four wayes.

First, By the Donation of the Father: *God hath made him both Lord and Christ.* Acts 2.36. *And hath put all things under his feet, and gave him to be the head over all things in the Church*, Ephes. 1. 22. *And now* (saith Christ) *behold I, and the Children whom thou gavest me; thine they were, and thou gavest them me*, John 17. 6. God the Father gave us to God the Son that he might redeem us; and God the Son gave us to God the Father, that he might sanctifie us, and keep us from the evil of the world, *Verse* 17.

Secondly, We are Christs by choice; *I have chosen you out of the world.* And the Saints are said to be *chosen in Christ*, Ephes. 1. 4.

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Fourthly, Chriſt is ours by communicating his own Spirit to us,

2. The Saints are Chriſts four wayes.

Firſt, By the Donation of the Father: *God hath made him both Lord and Chriſt.* Acts 2.36. *And hath put all things under his feet, and gave him to be the head over all things in the Church*, Epheſ. 1. 22. *And now* (ſaith Chriſt) *behold I, and the Children whom thou gaveſt me; thine they were, and thou gaveſt them me*, John 17. 6. God the Father gave us to God the Son that he might redeem us; and God the Son gave us to God the Father, that he might ſanctifie us, and keep us from the evil of the world, *Verſe* 17.

Secondly, We are Chriſts by choice; *I have choſen you out of the world.* And the Saints are ſaid to be *choſen in Chriſt*, Epheſ. 1. 4.

1. 4. And they are called, *A chosen Generation*, 1 Pet. 2. 9. *And chosen and faithful*, Rev. 17. 14.

Thirdly, The Saints are Christs by purchase; we were in our enemies hand, and under their power, and could not free ourselves from the bondage of the Law, Sin, Satan, Death and Hell; therefore saith the Apostle, *we are bought with a price*, 1 Cor. 6. 26. For in respect of Gods Justice, we are bought by Christ.

Fourthly, We are Christs by Combination and Covenant. *I entred into Covenant with thee, and thou becamest mine*, Ezek. 16. 8. That is, I did make a solemn Covenant or Stipulation with thee, that I would take thee to be my people. So that it is no wonder believers follow the Lamb whithersoever he goeth; they are married to him, he is their Head and Husband.

Seventhly, They follow the Lamb, because they have the Spirit of the Lamb: *We have not the spirit of the world, but the Spirit which is of God, that we may know the things that are of God; and we have the mind of Jesus Christ*, 1 Cor. 2. 11, 12, 16. And we know that he abides in us, by the spirit which he hath given us. *Now if any man have not the Spirit of Christ, he is none of his.* This Spirit that the Lord Jesus gives to believers,

believers, is a sealing Spirit; a lively Spirit, and an enlightning Spirit, and a leading Spirit; it leads us from all evil to all good. And all the Lambs followers are in the Spirit of the Lamb: and therefore they pray in the Spirit and with the Spirit, and by the Spirit, and for more of the Spirit: they that have this Spirit need not a book to pray by. Now all true believers have the Spirit of the Lamb, therefore they follow the Lamb whithersoever he goeth.

Eighthly, Believers follow the Lamb, because all their priviledges come from the Lamb: they are all *Kings and Priests*, Rev. 1.6. Rev. 5.10. *And Sons, and Heirs*, 1 John 3.1. *Behold what manner of love the Father hath bestowed upon us!* Rom. 8.17. *If Children, then Heirs, Heirs with God, and joynt Heirs with Christ.* Though believers have not a Crown in life, yet they are Heirs to a Crown of life: God puts the greatest honour upon his own people, *Prov.* 12.26. All the honour that other men have, is not worth the having: that which makes a man great in the eye of the world, makes a man nothing in the eye of God. Men are never the better for their greatness, if they are not made better by their greatness. But now believers greatness and honour comes by Christ, the faithful and true witness, the

firſt begotten of the Dead, and the Prince of the Kings of the Earth. *He hath made us unto our God, Kings and Prieſts, and we ſhall reign on the earth*, Rev. 5. 10. All the light and life, and hope, and Joy, and peace, and beauty, and honour, and riches, believers have, they have it all by Chriſt, and from Chriſt: He gives them rich Grace, and rich Glory, and all things richly to enjoy, 1 Tim. 6. 17.

Take a man that is out of Chriſt, and he hath none of all this, *Epheſ.* 2. 12. That *at that time ye were without Chriſt, being aliens from the Commonwealth of* Iſrael, *and ſtrangers from the Covenant of Promiſe; having no hope, and without God in the world.* (*yea*) *he is wretched, and miſerable, and poor, and blind, and naked*, Rev. 3. 17.

Othis is the condition of every graceleſs, faithleſs and Chriſtleſs perſon. But now a believer, though he be never ſo poor in the worlds eye, he is rich in Gods eye; for all things are his, & he ſhall inherit all things, 1 *Cor.* 3. 22. *Rev.* 21. 7. *He that overcometh ſhall inherit all things.* But how comes it to paſs, that the believer hath ſo much, and all others ſo little? He hath it all from *Chriſt*: *Of his fulneſs have all we received grace for grace.*

Therefore believers do glory in *Chriſt*, be-

cauſe

cauſe they have all their glory by and from Chriſt, 1 *Cor.* 1. 31. He hath enough to glory in, that hath a Chriſt to glory in: Now believers cannot but cleave to him, and follow him, becauſe all their *good* things come by him.

Ninthly, They Follow the Lamb, becauſe their names are written in the Lambs book, *Rev.* 13. 8. *And all that dwell upon the earth ſhall worſhip him, whoſe names are not in the book of life, of the Lamb, ſlain from the foundation of the world. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie: but they which are written in the Lambs book of life,* (Rev. 21. 7.) All the reſt, all the worſhippers of the Beaſt, and all unbelievers ſhall be caſt into that Lake of fire which burns and flames for ever, *Rev.* 19. There be a great many that follow the Beaſt, worſhip the Beaſt, receive the mark of the Beaſt, and admire the Beaſt, *Chap.* 13. 3, 4 But what are they? Are they any that have their names written in the Lambs book of life? No, no: For this ſee *Rev.* 17. 8. *The Beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſs Pit, and ſhall go into Perdition, and they that dwell on the earth ſhall wonder, whoſe names were not written in the book of life.* So that you ſee

what that curſed crew are that follow *Babylon*; they are ſuch whoſe names are not written in the book of life. But they that have their Fathers Name written in their forehead, and their names written in the Lambs book, they follow the Lamb whitherſoever he goeth: *And they that are with him, are called, and choſen, and faithful*, Rev. 17. 14.

Tenthly and laſtly, Precious ones follow the Lamb, becauſe they ſhall be for ever with the Lamb. *Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we be ever with the Lamb*; *Wherefore comfort one another with theſe words*, 1 Theſ. 4. 17, 18. *Therefore are they before the Throne of God, and ſerve him day and night in his Temple*; *and he that ſitteth on the Throne ſhall dwell among them*: *They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor heat; for the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living fountains of waters, and God ſhall wipe away all tears from their eyes*, Rev. 7. 15, 16, 17. How troubleſome ſoever a Saints beginning is, his ending is joyful. When believers change Earth for Heaven, they do not looſe their happineſs, but compleat their happi-

neſs,

neſs, John 12. 17, 24. *Father, I will that they alſo whom thou gaveſt me, be with me where I am, that they may behold my glory which thou haſt given me; for thou lovedſt me before the foundation of the world.* Not only with me for ever, but with my Saints, with my Angels, and with my Father, and with all that are with me,

To be with God and Chriſt for ever, implyeth theſe ſeven things.

Firſt, The preſence of God.

Secondly, The happy Union with God.

Thirdly, The bleſſed Viſion of God.

Fourthly, The glorious communion with God.

Fifthly, The fruition of God.

Sixthly, The reſt that the Saints ſhall have in God.

Seventhly, The enjoyments of themſelves in God.

Oh how unſpeakable is the glory of heaven! Oh how infinitely glorious is the Lamb: Now true believers follow the Lamb whitherſoever he goeth, becauſe they ſhall be for ever with the Lamb in fulneſs of glory, and endleſs felicity, *Rom.* 8. 17.

Thus have I ſhewed you why believers follow the Lamb.

Now I ſhall ſhew you the Excelleneies of following the Lamb.

The firſt Excellency is, they that follow the Lamb, have the preſence of the Lamb with them.

The hundred forty and four thouſand that ſtood upon Mount *Sion*, had the Lamb with them. *Pſal.* 46.5. *God is in the midſt of her, ſhe ſhall not be moved; God ſhall help her, and that right early. The Lord of Hoſts is with us, the God of Jacob is our refuge*, verſe 8. God is in the midſt of his Church, not only to behold her, but to uphold her.

Though the Churches enemies may be Waves to toſs her, yet they ſhall never be Rocks to ſplit her, becauſe God is in the midſt of her. This is that which comforted and ſtrengthened *David*: *Yea, though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art nigh me*, Pſal. 23. 4. *When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee*, Iſa. 43. 2. Oh they that follow the Lamb, ſhall ſtand for the Lamb, have the preſence of the Lamb; his glorious preſence, his precious preſence, his comforting preſence, his protecting

tecting preſence, his quickening and ſanctifying preſence.

The ſecond Excellency is, that they that follow the Lamb ſhall know the mind of the Lamb.

It is given unto you to know the Myſteries of the Kingdom of Heaven, but to them it is not given: And bleſſed are your eyes, for they ſee and your ears, for they hear, Mat. 13. 11, 16. *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you friends, for all things that I have heard of my Father I have made known unto you*, John. 17. 6, 7, 8. Jeſus Chriſt that lies in the boſome of his Father, he unboſomes and unbowels the heart of the Father to believers; they know his Secrets, his Mind, his Counſel and his Will, and none knoweth it but them: *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes*, Mat. 11. 25. But they that walk with God, know much of the mind of God, and the Myſteries of the Goſpel.

The third Excellency of following the Lamb is, They that follow the Lamb may come boldly to the Lamb. *Let us therefore*

come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need, Heb. 6. 14. A ſoul that hath an intereſt in *Chriſt*, may come boldly to *Chriſt*, and ſpeak boldly to him, and to his Father, for any mercy he needeth: he may go to the Throne of *Grace* for *Grace*, and open his heart to God, as one friend to another. Oh what a liberty have believers: Oh what a priviledge have they, that they may go to God with a holy boldneſs: The wicked proud ones of the earth are ſo high, that the poor Saints cannot come boldly and freely to them; but they may come boldly and freely to the Lord their God: *Mat.* 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.*

The fourth Excellency is, they that follow the Lamb ſhall have all their wants ſupplyed by the Lamb: *Phil.* 4 19 *But my God ſhall ſupply all your need, according to his riches in glory, by Jeſus Chriſt.* They that follow the Lamb ſhall want no good thing: *Oh fear the Lord all ye his Saints, for there is no want to them that fear him. The young lyons do lack and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing*, Pſal. 34. 9, 10 *The Lord is my ſhepherd, I ſhall not want*, Pſal. 23. 7. Delight thy ſelf in the,

Lord

Lord, and he ſhall give thee the deſire of thy heart; thou ſhalt have whatſoever thou deſireſt to have. He that hath the chieſeſt good ſhall want no good. *Whoſoever ſhall drink of the water that I ſhall give him, ſhall never thirſt; and he that cometh to me ſhall never hunger*, John 6. 35. O who would not follow and believe in the Lamb; Oh happy are all they that love the Lamb.

The fifth excellency is, They that follow the Lamb ſhall ſhare with the Lamb.

First, in his Divine Nature. *Whereby are given unto us exceeding great & precious promiſes, that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt*, 2 Pet. 1. 4. That is, of thoſe Divine qualities, whereby we are made like unto God in wiſdom, and righteouſneſs, and true holineſs, *Epheſ.* 4. 24.

Secondly, In his Conqueſts. The poor Saints ſhare with Chriſt in all his noble and honourable Conqueſts (1 *Cor.* 15. 55.) over the World, Death, and Hell, and over ſufferings: *In all theſe things we are more then Conquerours, through him that loved us*, Rom. 8. 37.

Thirdly, They ſhare with Chriſt in his Graces.

Of his fulneſs have all we received grace for grace, John 1. 16. As a child receive member for member; as the Paper from the Preſs receives letter for letter: as the Wax from the Seal receives print for print; or as the Glaſs from the Image receives face for face; ſo do believers receive from Chriſt grace for grace, that is, for every grace that is in the Lamb, there is the ſame grace in us in ſome meaſure.

Fourthly, Believers ſhare with Chriſt in his glorious Titles.

He is called a Son, ſo are they; a King, ſo are they; a Prieſt, ſo are they; an Heir, ſo are they; *Rom.* 8. 17. *Rev.* 5. 10. *Rev.* 1. 5, 6.

Fifthly, They ſhare with Chriſt in his Glory.

I go to prepare a place for you: I will come again and receive you unto my ſelf, that where I am, there ye may be alſo, John. 14. 23. *And the glory which thou gaveſt me I have given them, that they may be one, as we are one*, John 17. 22. *My ſheep hear my voice, and they follow me, and I give unto them eternal life*, Joh. 10. 28. The Saints ſhall have the ſame glory which Chriſt himſelf hath; the Saints in Heaven are not only glorified with Chriſt, (which is a great exaltation) but they do enjoy the very ſame glory which Chriſt himſelf

himſelf doth; the ſame for kind, though not for degree. The head and Members are glorified together with the ſame kind of glory: God hath not one Heaven for his Son, and another for his Saints; but one and the ſame for both. Believers ſhall be as truly glorious as Chriſt is, and eternally glorious as he is. *Our vile bodies ſhall be faſhioned like unto his glorious body: and we ſhall be glorified together with him, and appear with him in glory,* Rom. 8. Col. 3 Oh here is the excellency of following the Lamb; they that follow him ſhare with him.

The ſixth Excellency of following the Lamb is, They that follow the Lamb ſhall be protected by the Lamb. *He ſuffered no man to do them wrong? yea he reproved Kings for their ſakes ſaying, Touch not mine Anointed, and do my Prophets no harm.* Pſa. 105. 14, 15. Which are his Saints? *Who is he that will harm you if ye be followers of that which is good? And if ye ſuffer for righteouſneſs ſake, happy are ye; and be not afraid of their terrour, neither be troubled,* 1 Pet. 3. 13. *Fear thou not, for I am with thee: be not diſmayed for I am thy God: yea, I will ſtrengthen thee, yea, I will help thee: yea, I will uphold thee with the right hand of my righteouſneſs.* Iſa. 41. 10. *Can a woman forget her ſucking child*

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that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will not I forget thee, Iſa. 40. 15. Who can harm a man if God be with him and for him? He that hath the love of God, needs not care for the anger of men: A true believer hath the love of God, the love of Chriſt, the love of good Angels, the love of good men, and the love of all whoſe love is worth the having. God protects men in his way, but not out of his way; when men appear for God, God appears for men; he is good to them in affliction, and he doth them good by affliction.

The ſeventh Excellency is, They that follow the Lamb ſhall not feel the wrath of the Lamb: *Rev.* 2. 11. *He that overcometh ſhall not be hurt of the ſecond death* 1 Theſ. 1. 10. *And to wait for his Son from Heaven, whom he raiſed from the dead, even Jeſus, which delivered us from the wrath to come. There is therefore now no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirt,* Rom. 8. 1. O how ſad is the condition of thoſe, who live and die without Chriſt, they are ſent to Hell, *Pſal.* 9. 17. *The wicked ſhall be turned into Hell, and all the Nations that forſake God: Who ſhall be puniſhed with everlaſting*

deſtruction

deſtruction from the preſence of the Lord, and from the glory of his power, 2 Theſ. 2. 9. They ſhall feel and ſuffer the wrath of the Lamb, becauſe they deſpiſed the truth of the Lamb. *Becauſe I have called and ye refuſed, I have ſtretched out my hand and no man regarded; but ye have ſet at naught all my Counſel, and would none of my reproof; I alſo will laugh at your calamity, I will mock when your fear cometh, when your fear cometh as deſolation, and your deſtruction cometh as a whirl-wind, when diſtreſs and anguiſh cometh upon you: then ſhall they call upon me, but I will not anſwer, they ſhall ſeek me early, but they ſhall not find me*, Prov. 1. 24, 25, 26, 27, 28. Do you hear this ſinners? If God will ſhew you no mercy if ye live in your ſins, and die in your ſins, be ſure Hell will ſhew you no mercy; now the believer ſhall feel and ſuffer none of this, he is in a happy ſtate and condition.

The eighth Excellency is, They that follow the Lamb, ſhall reign with the Lamb: and this is another Excellency of following the Lamb. True believers do reign now over the Creatures, over the pomp and pride of the world, over all Spirits, over Sin, over the Conſciences of wicked men, and over ſufferings: but beſides all this, they ſhall reign

reign with Chriſt, and over thoſe that now reign over them, *Revel.* 5. 10. *And we ſhall reign on the Earth,* Chap. 20. 4. *And they lived and reigned with Chriſt a thouſand years.* And as the wicked tread down the Saints under their feet now, ſo ſhall the Saints then tread down the wicked under their feet *Mal.* 4. 3. The Lord hath promiſed that the meek ſhall inherit the earth. Doth not the Scripture ſay, that, *In the laſt dayes, the mountain of the Lords houſe ſhall be lifted up above the Hills, & ſhall be eſtabliſhed in the top of the Mountains?* Iſai. 2. 2. *And that the Kingdoms of this world muſt become the Kingdoms of our Lord Jeſus,* Rev. 11. 15. And he that loves to ſee the face of his Church beautiful, will ere long wipe away thoſe bloody tears: it is not long before you will triumph and ſay, (*Cant.* 2. 11, 12.) *Loe, the winter is paſt, the rain is over and gone, the flowers appear on the earth, the time of the ſinging of birds is come.*

The ninth Excellency is, They that follow the Lamb ſhall ſit upon the Throne with the Lamb, *Rev.* 3. 20, 21. *To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne. Ye alſo ſhall ſit upon twelve thrones, judging the*

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twelve tribes of Iſrael, Mat. 19. 28. Oh what an honour is this, what a glory, is this, to ſit upon the Throne with Chriſt; Is it not honour and glory enough for us to be in Heaven, with God, and Chriſt, and Angels? but we muſt ſit upon a Throne there? Oh what an honour is this? and yet this honour ſhall all the Lambs followers have.

The tenth Excellency of following the Lamb is, They that follow the Lamb ſhall judge the world with the Lamb. If you conſult ſacred Records you ſhall find, that both God, and Chriſt, and the Saints are ſaid to judge the world: The Ordination is Gods, the Execution is Chriſts, the Approbation is the Saints. When the Apoſtle would ſtop the ſinful ſuits among the *Corinthian* brethren, that did not want men of Eminency to put a period unto controverſies, ſaith, *Do ye not know that the Saints ſhall judge the world? And if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?* 1 Cor. 6. 2. Enoch, *the ſeventh from* Adam, *propheſied, ſaying, Behold the Lord cometh with ten thouſand of his Saints, to execute judgment upon all*, Jude 14, 15. *When the Son of man ſhall ſit in the Throne of glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael,* Mat.

Mat. 19. 28. Now the world judges the Saints, but then the Saints ſhall judge the World: now they judge and condemn Chriſt in his Members, but then they ſhall be judged and condemned by Chriſt and his Members: For as the world cannot endure God himſelf, ſo neither can they endure God in the Saints; and the more God dwells in the Saints, the more the world afflicts the Saints: but they that follow the Lamb whitherſoever he goeth, ſhall then ſit upon thoſe that now ſit upon them.

Thus have I ſhewed you the Excellencies of following the Lamb.

Fourthly, The Miſery of thoſe that follow not the Lamb, but the Beaſt; Oh their miſery is great in this life, but it will be greater in the other.

The firſt Miſery of them that follow the Beaſt is, They that follow him ſhall ſhare with him in all his plagues. *And the third Angel followed them, ſaying with a loud voice, if any man worſhip the Beaſt and his Image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of* God, *which is poured out without mixture, into the Cup of his indignation, and he ſhall be tormented with fire and brimſtone*

in the presence of the Lamb, Rev. 14. 9, 10. Oh the plagues, the terrible plagues, that shall fall upon the Beast! *Death, and Mourning, and Famine, and Fire*, Chap. 18. 8. The judgments shall come upon all parties, and upon all degrees and conditions of men that joyn with the Beast: All those that do partake of his sins, shall share of his plagues.

There is first a vial poured out upon the Earth; that is, upon the common people, *Chap. 16. verse 2.*

Secondly, Another Vial upon the Sea; that is, the Jurisdiction of *Rome*, *ver.* 3.

Thirdly, Another Vial upon the Rivers; that is, their Ministers, *verse.* 4.

Fourthly, Another Vial is poured out upon the Sun; that is Princes and Magistrates, *verse.* 8.

Fifthly, Another Vial also upon the Seat: that is, *Rome* it self, the Throne of the Beast, *verse.* 10.

So that all that worship the Beast, and receive his Mark, and belong to him, whether they be high or low, rich or poor, if they do not come off from him, they shall share with him in all his plagues: *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, Rev. 18. 4.

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The ſecond Miſery of them that follow the Beaſt is, They ſhall cry to the Rocks, and to the Mountains of the Earth. *And the great men, and rich men, and the chief Captains, and the mighty men, and every bondman, and every free-man, hid themſelves in the dens, and in the rocks of the mountains, and ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who ſhall be able to ſtand?* Rev. 6. 15, 16, 17. The wicked though here cloathed in Silk & Velvet, ſhall wiſh for the mountains to cover them, which would be but a poor ſhelter, *For the Mountains melt at the preſence of the Lord, and the Rocks rend aſunder when he is angry.* They that made others fly away from them, as innocent Lambs from devouring Wolves, ſhall be afraid of the wrath of the Lamb that ſitteth on the Throne. Oh how will thoſe great men dare to appear before his Tribunal, that have ſtained the Sword of Authority with the bloud of Innocency, by turning its back againſt the Vicious, and whetting its edge againſt the Righteous: Many an unjuſt Judge, that may be now ſits confidently upon the bench, ſhall then ſtand trembling at the Bar: Oh how will they be able to lift up their heads before

fore Christ, who have lifted up their hands against Christ? *The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ*, Act. 24. 26. Rev. 17. 14. Instead of helping the Lord against the mighty, they help the mighty against the Lord, *Psal.* 2. 2. Oh how many great men are there, that make no other use of their greatness, but to be great in wickedness? Great Swearers, great Drunkards, great Sabbath-breakers, great Persecutors, great Adulterers, great Atheists; who instead of denying or forsaking the Devil and all his works, follow the Devil and all his works; who sin with content, and are content with their sins: *Thy Princes are rebellious, and companions of thieves*, Isai. 1. 23. But the great God against whom they sin, is greater then the greatest, *before whom all the Nations of the world are but as a drop of a bucket, and as the small dust of the ballance*, Isa. 40. 15. *Who will not fear thee, O King of Nations, forasmuch as there is none like unto thee, O Lord; Thou art great, and thy Name is great, & thy Power is great*, Jer. 10. 6. He toucheth the Mountains, and they smoak, before whom the Devils fear and tremble. Therefore, woe, woe, be to them that forsake him and follow the Beast; they shall cry and call for help, but there will be none to help them.

The

The third misery of those that follow the Beast is, They shall be cast into a lake of fire with the Beast. *And the Beast was taken, and with him the false Prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image, these both were cast alive into a lake of fire burning with brimstone*, Rev. 19. 10. *The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*, 2 *Thes.* 1. 7, 8, 9. Oh what a dreadful thing is it, to lie under the wrath of God, to lie in burning flames, and for ever to be banished from the presence of God, and his holy Angels: This will be the portion of the beasts followers. Oh, will they not wish then they had never been born? and that they might be turned into stocks and stones? but alas, all their wishes will do them no good: Christ will say to them then, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels*, Mat. 25. 41, 42, 43. O ye Rulers and great ones of the earth, it will be no dishonour to your Honours, to lay your honours at his feet, in whose presence the

the Angels vail their faces; and before whose Throne the Elders caſt their Crowns, *Iſa.* 6. *Rev.* 4. 10. O is it not better then with patience to ſuffer with *Sion* and the Churches party a while, rather then joyn with the *Romiſh* party, and be ruined with them in the end? *Rev.* 14. 12. *Here is the patience of Saints.* Ye ſhall ſuffer a while, and be trodden down by them; and you muſt ſtay for the full accompliſhment of this promiſe for your deliverance: *But I will ſurely come, and will recompence all your patience*; And therefore be not diſcouraged and faint in your minds, let not your hearts turn back unto *Egypt*, and hanker after *Rome*, thoſe remnants of *Baal*, which God will ſurely deſtroy.

Fifthly, I ſhall ſhew you now how the Lambs followers may be known from the Beaſts followers.

First, You may know them by their number; they are in number the feweſt, *Many are called, but few are choſen*, Mat. 20. 16. *Though all Iſrael be as the ſand of the ſea, yet but a remnant ſhall be ſaved*, Rom. 9. 27. And Chriſt calls his flock, *A little flock*, *Luk.* 12. 32. And truly beloved, they are but a few that follow the Lamb, and believe in him.

him. The *Heathens* follow the *Devil*; the *Turks* follow *Mahomet*; the *Jews* follow *Moses*; the *Papists* follow the *Pope*; and loose *Protestants*, and carnal *Professors*, they follow the *World*, the *flesh* and the *Devil*; and *false Teachers*, *false Doctrine*, and *false Worship*; *And all the world wander after the Beast*, Rev. 13.3. *The waters which thou sawest where the Whore sitteth, are peoples, and multitudes, and nations, and tongues*, Chap. 17. 15. Believers, though their Natures are the sweetest, yet their number is the smallest: in Heaven are the best, but in Hell are the most.

O dear Christians; here are but few upright Christians; there are many Thorns, but few Lillies. Many almost but few altogether Christians.

Secondly, By their Characters you may know them. You have nine lovely Characters of them in this fourteenth Chapter.

First, they stand with the Lamb upon the Mount *Sion*.

Secondly, They have their Fathers name written in their foreheads.

Thirdly, They sing a new Song, which none can learn, but only the hundred forty and four thousand.

Fourthly,

Fourthly, They are such as are redeemed from the earth.

Fifthly, They are Virgin Saints, not defiled with women.

Sixthly, They follow the Lamb whithersoever he goeth.

Seventhly, They are redeemed from amongst men.

Eighthly, They bring their first-fruits unto God, and to the Lamb.

Ninthly, *And in their mouths was found no guile; for they are without fault before the Throne of God.* O how holy, how heavenly, how gracious, how glorious, how lovely and spiritual are these! they live in the Lord, on the Lord, to the Lord, and with the Lord; *They are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar people,* 1 Pet. 2. 9.

Thirdly, By their Spirit; they have another Spirit, *Num.* 14. 24. All the Lambs followers are in the spirit of the Lamb, *Rom.* 8. 9, 16. And by that spirit they are led and taught; a spirit of holiness, a spirit of meekness, a spirit of love, a free spirit, and a true humble and faithful spirit to, and for the Lord. Now as the Lambs followers are in the spirit of the Lamb, so the Beasts followers are in the spirit of the Beast, which is no other

other then the ſpirit of the Devil, *Epheſ.* 2. 2. *According to the Prince of the power of the air (the ſpirit that now worketh in the children of diſobedience;)* a ſpirit of Lording and Domineering, a ſpirit of Cunning and Craftineſs, a ſpirit of Deceit, a ſpirit of Superſtition, a ſpirit of Perſecution and Cruelty; and in this ſpirit are all the followers of the Beaſt. Now by this you may know the Lambs followers from the Beaſts followers.

Fourthly, By their name: They have another name, *a new name*, Rev. 3. 12. God gives his people honourable titles, though the Beaſt giveth them reproachful titles, God calls them, *The dearly beloved of his ſoul*, Jer. 12. 7. And, *The apple of his eye*, Zech. 2. 8. And, *His Jewels*, Mal. 3. 17. His Glory, his Portion, his Bride, his Friends and Children: but the Beaſt calls them ſeditious Hereticks, Deceivers and Deluders, Blaſphemers, and Fools, and Mad men, as if they were not worthy to have a being amongſt men: but though they are Ravens, in the worlds eye, yet they are Doves in Gods eye: yea, they are ſuch Worthies, *Of whom this world is not worthy*, Heb. 11. 38. Now dear Chriſtians, by this you may know the Lambs followers from others, by the nick-

nick-names the world giveth them, and by the glorious names that God giveth them.

Fifthly, By their graces they may be known. Such as are the Lambs followers are full of faith, full of love, full of grace and goodneſs, they are very fruitful, and bring forth much fruit, *John* 15. They are called heavenly, becauſe of their heavenlineſs, *Rom.* 8. 1. And holy, becauſe of their holineſs: Spiritual, becauſe of their ſpiritualneſs: And faithful, becauſe of their faithfulneſs: There is much of God to be ſeen in them, in their words, works, duties and converſations, *Phil.* 3. 20. *For our converſation is in heaven.* They ſeek heavenly things, and walk by a heavenly Rule; they eye heavenly objects, and are led by a heavenly Spirit, they ſubmit to a heavenly Government, and imitate heavenly ones: there is much of heaven in them, and much of them in heaven: *When I awake, I am ſtill with thee*, ſaith *David*.

But now the Beaſts followers they are full too, but it is with blood and ſwearing, curſing, ſtealing, lying, blaſpheming, rebellion, and all manner of abominations and filthineſs, *Hoſ.* 4. 2. *Rom.* 3. *Rev.* 13. Nowbeloved, by this you may know Chriſts precious ones from the Beaſts filthy ones.

Sixthly, The Lambs followers may be known from the Beasts followers, by their keeping the Commandments of God, and the Faith of Jesus, *Rev.* 14. 12. *Here is the patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jesus.* So *Rev.* 12. 17. *The Dragon was wrath with the Woman, and made War with the remnant of her seed, which keep the Commandements of God, having the testimony of Jesus Christ.* True believers cleave to the Lord and follow him fully: *But my servant Caleb hath followed me fully*, Numb. 14. 24. *And Enoch walked with God*, Gen. 5. 25. *And Noah walked with God*, Gen. 6. 9. *Let us also walk in the Spirit*, Gal. 5. 25. And they follow the Lamb whithersoever he goeth, they hear his Voice, they profess his Worship, and obey his Doctrine, they abhor Antichrist, they follow not the Beast, nor receive his mark, but keep their beautiful garments of Gospel-innocency, and will not touch beastly *Babylon*.

Seventhly, By their Company: The Lambs followers keep company together; *Being let go, they went to their own company*, *Acts* 4. 23. So they are said to stand upon a Sea of glass together: *And I saw as it were a Sea of glass, mingled with fire, and them that had*

had gotten victory over the beast, and over his image and over his mark, and over the number of his name, ſtand on the Sea of glaſs, having the harps of God, Rev. 15.2. So they that are with the Lamb upon Mount *Sion*, are together, and keep together, and follow the Lamb together. Chriſts faithful Witneſſes do not hear with Antichriſts hearers, nor worſhip with them which worſhip the Beaſt; for they are come out of *Babylon*, Chap. 18.4. *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues: Wherefore come out from among ſt them, and be ye ſeparate, and touch not the unclean thing, and I will receive you, ſaith the Lord,* 2 Cor. 6.17. The Children of God will not keep company with the children of wrath, for they cannot agree: *For what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? And what concord hath Chriſt with Belial? Or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols?* 2 Cor. 6. 14, 15, 16. Therefore believers keep together, walk together, and worſhip God together: *And they that believed were of one heart, and one ſoul, and continued in the Apoſtles doctrine and fellowſhip,* Acts 4. 32. Acts 2. 42. by this the Lambs follow-

ers are known by, to wit, their company.

Eighthly, By their language they are known; true believers ſpake the Language of *Canaan*; their Language is Scripture-language; you may know them by their ſpeech, as *Peter* was known by his ſpeech: *Surely thou art one of them, for thy ſpeech bewrayeth thee*, Mat. 26. 33. Their words are holy and heavenly, they ſpeak of God, and to God, and for God; and *he heareth them*, Mal. 3. 16. But the Beaſts followers ſpake wickedly, proudly, daringly, and blaſphemeouſly, Chap. 13. 4. *And he opened his mouth, blaſpheming God, his Son, his Name, his Saints and they that dwell in Heaven*, verſe 6. Men are known who and what they are, and to whom they do belong, by their Language: if they are of God, and in God, they cannot but ſpeak much of God.

Ninthly, The Lambs followers are known by this, they are more afflicted with the Churches heavineſs, then they are effected with their own happineſs. *The King ſaid, Why is thy countenance ſad? This is nothing elſe but ſorrow of heart, ſeeing thou art not ſick. Why ſhould not my countenance be ſad, when the City, the place of my Fathers, lieth waſte, and the gates thereof are conſumed with fire?*

fire? Neh. 2. 3. How can *Sions* Sons be rejoycing, when their Mother is mourning? though they were the *Jews* desolation, yet they were *Jeremiah's* Lamentation. How can such rejoyce in her standing, that do not mourn for her falling? When the Churches Adversaries make long furrows upon her back, we should cast in the seed of tears. *Remember them that are in bonds, as being bound with them; and them which suffer adversity, as being your selves also in the body,* Heb. 13. 3. Sympathising with others, makes an estate that is joyful more happy, and an estate that is doleful less heavy.

The righteous perish, and no man layeth it to heart, Isa. 5. 7. We may draw up that charge against many now, *Amos* 6. 4. *They lie upon beds of Ivory, and stretch themselves upon Couches, and eat the Lambs out of the flock, & the Calves out of the midst of the stall: that drink Wine in bowls, and anoint themselves with the chief Ointments; but they are not grieved for the afflictions of Joseph.* Oh that there were not too many such now adayes, that eat the fat, and drink the sweet, and are not troubled for *Sions* troubles: instead of sympathising with them in their misery, they are censuring of them for their misery, But the true servants of God are tender and

broken-hearted, they weep, and mourn, and wring their hands for *Sions* ſins, for *Sions* breaches, for *Sions* calamities, for *Sions* deliverance; and thus they do, and will do till they ſee *Sion* on Mount *Sion* with the Lamb to be.

Tenthly, The Lambs followers are known by their love to Chriſt, and ſufferings for Chriſt, they chuſe the worſt of ſorrows, before they will commit the leaſt of ſins: *For thy ſake we are killed all the day long, and counted as ſheep for the ſlaughter*, Pſal. 44. Rom. 8. 36. *And ye ſhall be hated of all men for my Names ſake*, Mat. 10. 22. *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake*, Mat. 5. 10. Love can walk on the water without drowning, and lie in the fire without burning. How ſhall we land at the Haven of reſt, if we are not toſſed upon the Sea of trouble! A believer ſhould live above the love of life, and the fear of death. Though we cannot live without afflictions, yet let us live above afflictions. None are ſo welcome to that ſpiritual *Canaan*, as thoſe that ſwim to it through the Red Sea of their own blood. In ſuffering the offence is done to us, in ſinning the offence is done to God. In ſuffering

we

we loſe the favour of men, in ſinning we loſe the favour of God: therefore *Daniel* choſe the Den of the Lion, rather then he would forſake the cauſe of the Lamb, *Dan.* 6. And the three Children choſe rather to ſuffer ſadly, then to ſin foully, *Dan.* 3. And *Moſes* choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſure of ſin for a ſeaſon, *Heb.* 11. 29. It is better to be a Martyr then a Monarch, it is better to be a Priſoner for Jeſus Chriſt, then to be a Prince without Chriſt, or againſt Chriſt.

O how precious, how glorious, how lovely, and how ſweet is Jeſus Chriſt to believers? O they love him entirely, uprightly, they love his glorious Perſon, and the beauty of his Holineſs, and his Name, his Honour, his Cauſe, and his Members; they will ſuffer for him, and die for him, becauſe he ſuffered and died for them, *Rev.* 12. 11. *And they loved not their lives unto the death.* Now by this all men may know the Lambs followers from the Beaſts followers, *viz.* by their ſorrows and ſufferings for Chriſt, for Truth, for Righteouſneſs, and for Conſcience ſake, *Heb.* 10. 34. *And they took joyfully the ſpoiling of their goods,* Heb. 11. 35.

Eleventhly, The Lambs followers are

known by this, They ſeek the publick good of others above the private good of themſelves: *I have great heavineſs, and continual ſorrow in my heart: for I could wiſh that my ſelf were accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh*, Rom. 9. 2, 3. *And now, O Father, glorifie thy Son, that thy Son may glorifie thee*, John 17. 1. He prayed for glory more for the Fathers ſake that beſtowed it, then for his own ſake that received it. A true Chriſtian doth not deſire grace only for this end, that God may glorifie him; but he deſires grace for this end, that he may glorifie God. *For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich*, 2 Cor. 8. 9. Oh, that the Lord Jeſus ſhould not only in pity ſave us, but in love die for us! *And David, after he had ſerved his own Generation by the will of God, fell aſleep*, Acts 13. 36. His Generation did not ſerve him, but he ſerved his Generation: not the Generation that was before him, for they were dead before he was living; nor the Generation that was behind him, for they were living after he was dead; but his own Generation; and not by his own will, but by the will of God. Old *Ely* mourned more for the loſs of his Religion, then for the

the loſs of his Relations, 1 *Sam.* 4. 18. So *Moſes*, Exod. 32. 10. *Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them, and I will make of thee a great Nation.* He was no ſelf-ſeeker, but a life-preſerver. Grace doth not only make a man carry it like a man to God. but to carry it like a God to man. Reaſon makes a man a man, but Grace makes a man a Chriſtian. Every gracious ſpirit is publick, though every publick ſpirt is not gracious.

As we are not born by our ſelves, ſo we are not born for our ſelves. But the Beaſts followers and *Babylons* Merchants, are for themſelves, and ſeek themſelves: *Yea, they are greedy dogs, which can never have enough and they are ſhepherds that cannot underſtand, they all look to their own way, every one for his gain from his quarter*, Iſa. 56. 11. *And teaching things they ought not for filthy lucre ſake*, Tit. 1. 11. *Woe to you Scribes and Phariſees, for ye devour Widows houſes, and for a preteuce make long prayers: therefore ye ſhall receive the greater damnation*, Mat. 23. Theſe make not gain to ſtoop to godlineſs; but godlineſs to ſtoop to gain.

Twelfthly and laſtly, The Lambs followers may be known from the Beaſts followers

by this, they are more for power then form, for heart then art, for matter then method, for ſubſtance then ſhew: *Having a form of Godlineſs, but denying the power thereof; from ſuch turn aſide*, 2 Tim. 3. 5. As they, who have the power of godlineſs, cannot deny the form; ſo they, who have the form of godlineſs, ſhould not deny the power. Alas, what is hearing without doing, and praying without practiſing, and preaching without reforming? God loves to ſee the Plants of Righteouſneſs loaded with the Fruits of Righteouſneſs: He beareth greater reſpect to our hearts, then he doth to our works. *I beſeech you therefore, brethren, by the mercies of* God, *that ye preſent your bodies a living ſacrifice, holy and acceptable unto God*, Rom. 12. 1.

The Formaliſt he is all for outward action, and for nothing of inward ſincerity: he is for a body without a ſoul, and a ſhew without a ſubſtance: but it is not a ſhew of outward piety that will excuſe inward hypocriſie. *For he is not a Jew that is one outwardly, neither is that* Circumciſion *which is outward in the fleſh: but he is a Jew which is one inwardly, and Circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of* God, Rom.

2.

2. 28,29. *I know the blaſphemy of them which ſay they are Jews, and are not, but are the Synagogue of Satan*, Rev. 2. 9. They are better in their out-ſides then they are in their in-ſides: but believers are better in their in-ſides then they are in their out-ſides: *The Kings Daughter is all glorious within, her cloathing is of wrought gold*, Pſal. 45. 13. The one bows but his knee at the Name of Jeſus, the other bows his heart to the Truth of Jeſus; the one only ſigns with the Croſs, the other carries the Croſs. Oh what would not hypocritical men do for Heaven, if they might have Heaven for their ſo doing? but they that fail in this rotten bottom, will ſurely ſink in the Ocean. *Who hath required this at your hands, to tread my Courts? To what purpoſe is your ſacrifices unto me, ſaith the Lord? I am full of the burnt-offerings of Rams, and the fat of fed Beaſts, and I delight not in the blood of Bullocks, or of Lambs, or of Hee goats.* It was not the Clay and Spittle that cured the blind man, but Chriſt anointing his eyes. It was not the troubling of the waters in the Pool of *Bethesda*, that made them whole, but the coming down of the Angel. Alas, the diſh without the meat will not feed us. Man may ſpread the Table of Duty, but it's God muſt take the delight of mercy. Now by this, beloved, you may know

know the Lambs followers from the Beasts followers.

And thus I have briefly and clearly shewed you these five things:

First, What following the Lamb is.

Secondly, Why gracious Souls follow the Lamb whithersoever he goeth.

Thirdly, The Excellency of following the Lamb.

Fourthly, The misery of following the Beast.

Fifthly, How the Lambs followers may be known from the Beasts followers.

I shall make some use of this:

First, For examination and self-tryal. O friends, for the Lords sake, and for your souls sake, examine your selves and try your selves by this, that you may know whose you are, and to whom you do belong: *Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?* Rom. 6. 16.

On who do ye follow? If men, verily you have your reward; if sin, you shall have sins wages, which is eternal death; woe and misery in this life, and Hell and destruction in the other life: but if God, then you shall have

have eternal life. *Therefore be not deceived,* miſtake not your ſelves, *God is not mocked: for whatſoever a man ſows, that he ſhall reap.* Oh beloved, examine your ſelves, and try your ſelves: what is it you mind? what is it you ſeek? what is it you do? do you follow the Lamb in his Commands, in his Teachings, in his Appointments, and in his Examples, and through Sufferings and Reproaches? have you forſaken all and followed him? *Mat.* 19. 29. Have you taken up his Croſs and denied your ſelves? *Mat.* 16. 24. Have you learned of him to be meek and lowly? *Mat.* 11. 29. Have you viſited and cloathed his Members? *Mat.* 25 35. Have you kiſſed the Son, and made your peace with him? O beloved, are you new Creatures? are you in Chriſt? are you in Faith? *Know ye not, if Chriſt be not in you, ye are reprobates?* 2 Cor. 13. 5.

The ſecond Uſe is Exhortation.

O beloved, Let me beſeech you for your precious and immortal ſouls ſake, to come out of *Babylon*, from the Beaſts Image, and from his Worſhip, and from his Mark, that you may not be defiled: Oh come away to Jeſus Chriſt. *Ariſe, my love, and come away,* Cant. 2. 10. *Come unto me all you that labour and are heavy laden, and I will give you reſt,* Mat.

Mat. 11. 28. Oh ſinners, he calls you to come to him; will you not go? we muſt forſake ſin, and embrace vertue; put off the Old man, and put on the New man; we muſt have Repentance and Mortification, a dying unto ſin, and a living unto righteouſneſs; from the love of earthly things, to the deſire of heavenly things. Our bodies and ſouls muſt come away unto Chriſt; our ſouls, becauſe they are the Spouſe of Chriſt; our bodies, becauſe they are the Temples of the Holy Ghoſt: We muſt come away from the Enticements of the Fleſh, the Allurements of the World, and Suggeſtions of the Devil, and from the Whore of *Babylon*, and from all her inventions and traditions *Rev.* 18. 4. That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God; and that we may live in Chriſt, as Chriſt lives in the Father. O what more happy then to live for ever; and ſo to live for ever, as Chriſt himſelf liveth? Surely that is a bleſſed and glorious life. This is a believers life.

Secondly, Labour more and more to be like thoſe that follow the Lamb fully: they are very holy and pure: they are called Virgins.

Firſt, For their Chaſtity; *That I may preſent you as chaſte Virgins unto Chriſt*, 2 Cor.

11.

ver. 2. These love Christ with a chaste, but not with an adulterous love.

Secondly, For their purity: They are Virgin-Saints, they are not defiled with the whore of *Babylon*, but have kept themselves from her Idolatry and Superstition, and from her sin and wickedness: *And in their mouth was found no guile.*

Believers are stiled and titled Heaven: Christs Members are glorious Members: they are called Heaven for two Reasons.

First, because there is much of Heaven in them.

Secondly, Because there is much of them in Heaven.

First, There is much of Heaven in believers, much of God, much of Christ, and much of the Spirit: *Of his fulness have all we received grace for grace*, John 1.16. The glory of God, the knowledge of God, the presence of God, the love of God, the holiness of God, the joys of God; these are the things that make Heaven to be Heaven; Now there is much of these in believers, therefore they are called Heaven. We are taken into communion with Angels; and our communion with the Angels in a great measure doth consist in bearing a part with them in praising God; it is the action of Heaven. Believers are holy Ones, and they have glorious Titles. First,

First, The *Lords portion*, Deut. 32. 9.

Secondly, *His pleasant portion*, Jer. 12. 10.

Thirdly, *His inheritance*, Isa. 19. 25.

Fourthly, The *dearly beloved of his soul*, Jer. 12. 7.

Fifthly, Gods *Treasure and peculiar treasure*, Exod. 19. 5.

Sixthly, *His Glory*, Isa. 46. 13.

Seventhly, *The house of Gods Glory*, Isa. 60. 7.

Eighthly, *A Crown of Glory*, Isa. 62. 3.

Ninthly, *A Royal Diadem*: in the same place.

Tenthly, *The Glory of God*, Jer. 3. 17.

Eleventhly, *Golden Candlesticks*, Revel. 1. 12.

Twelfthly, *Kings*, Rev. 5. 10. And in my Text, *Heaven.*

There is as much difference between the Church of God and other men, as there is betwixt Gold and Dirt, as betwixt Diamonds and Pebbles in the Lords esteem; they are to God above all people: *The righteous is more excellent then his neighbour*, Prov. 12. 26. Oh how precious, how happy, how blessed and glorious are believers? they are called Heaven.

Secondly, Believers are called Heaven, cause there is much of them in Heaven.

First,

First, Their Thoughts are in Heaven, *Pſal.* 139. 18.

Secondly, Their Deſires are in Heaven, *Pſal.* 73. 25.

Thirdly, Their Affections are in Heaven, *Col.* 3. 2.

Fourthly, Their Hopes are in Heaven, *Tit.* 2. 14.

Fiftnly, Their Converſations are in Heaven, *Phil.* 3. 20.

Sixthly, Their Hearts are in Heaven, *Mat.* 6. 21.

Seventhly, Their Aims are in Heaven, *Luke* 10. 20.

O there is much of believers in heaven: their ſouls are in heaven, when their bodies are walking upon the earth: they live in heaven whileſt they are on the earth, and they come to heaven when they leave the earth, *Epheſ.* 2, 6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* The Saints are ſet in heavenly places, heavenly Dignities, heavenly Priviledges, heavenly Prerogatives. The Saints of the high God are ſet in high places. The true Church is that Spouſe that is fair and beautiful, *Cant.* 2. 14. Oh the Church of Chriſt is lovely and glorious.

First, Glorious in her Head.

Secondly, Glorious in her Titles.

Thirdly,

Thirdly, Glorious in Gifts and Graces.
Forrthly, Glorious in her Offices.
Fifthly, Glorious in her Priveledges.
Sixthly, Glorious in her Members.

O the Church of Christ is a holy Church, and a glorious Church; *That he might present it to himself a glorious Church, not having spot or wrinkle, or any such things; but that it should be holy and without blemish,* Eph. 5. 27. *They are not defiled, they are Virgins, and in their mouths is found no guile. Now he that hath an ear to hear, let him hear.*

I shall exhort you that are members of this heavenly Church,

First, To seek heavenly things before & above all things else: Let your hearts be filled with heavenly knowledge, and heavenly riches.

Secondly, Delight in heavenly things; let it be your heaven upon earth, to serve the God of heaven.

Thirdly, Act by heavenly Principles.

Fourthly, Have a holy dependance upon God.

For Direction.
For Protection.
For Assistance.
For a Blessing.

Fifthly, Eye heavenly Objects, God, Christ, and the Spirit.

Sixthly,

Sixthly, Imitate heavenly Ones; follow them that follow Christ,

Seventhly, Walk by a heavenly Rule; walk according to the Laws of Heaven.

Eighthly and lastly, Live much in Heaven.

Your Father is in Heaven.
Your Head is in Heaven.
Your Husband is in Heaven.
Your King is in Heaven.
Your Treasure is in Heaven.
Your Crown is in Heaven.
Your Wages are in Heaven.

And where should you be but in Heaven? *Knowing in your selves that ye have in heaven a better, and an enduring substance,* Heb. 10. 34. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, and a house not made with hands, eternal in the heavens,* 2 Cor. 5. 1.

On these are blessed and holy ones; *And they that are with him, are called, and chosen, and faithful,* Rev. 17. 14. Oh labour to be like those in purity and piety, in holiness and humbleness, in meekness and patience, in faithfulness and uprightness, in spiritualness and in all godliness.

Thirdly, Follow the Lamb out of Babylon. *And they cried with a loud voice, saying,*

How

How long O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the Earth? Rev. 6.10. *And another Angel came out of the Temple, crying with a loud voice to him that ſate on the Cloud, Thruſt in thy Sicle, and reap, for the time is come for thee to reap, for the harveſt of the Earth is ripe. And he that ſate on the Cloud, thruſt in his Sicle on the Earth, and the Earth was reaped. And another Angel came out of the Temple which is in Heaven, he alſo having a ſharp Sicle,* Rev. 14.15, 16, 17. The Whore of *Babylon* ſhall be deſtroyed with a double deſtruction.

Her walls ſhall fall down:
Her wall of Power;
Her wall of Policy:
Her wall of Superſtition:
Her wall of Maintenance:
And that for theſe Reaſons:

Firſt, Becauſe ſhe hath corrupted Religion, and that both in Doctrine and Worſhip *Babylon is fallen, is fallen, that great City becauſe ſhe made all Nations drink of the Wine of the wrath of her fornication,* Rev. 14. 8. Chap. 18. 3.

Secondly, Becauſe ſhe hath poyſoned the Kings of the Earth. The Whore of *Babylon* hath been the great corrupter of Kings. *And I ſaw three unclean ſpirits like Frogs, come*

come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet; for they are ſpirits of Devils, working Miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty, Rev. 16. 13, 14. Chap. 17. 2.

Thirdly, For her cruelty: *In her was found the blood of the Prophets, and all the Saints that were ſlain upon the earth*, Chap. 18. 24. *And I ſaw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jeſus: and when I ſaw her, I wondred with great admiration*, Chap. 17. 6.

Fourthly, Becauſe her ruine and deſtruction is publiſhed and proclaimed over the world. *And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of Devils* Chap. 18. 2. Chap. 14. 8.

Fifthly, It is the great deſign that Chriſt hath in the latter dayes of the world to deſtroy Antichriſt. *The Lamb ſhall overcome them; for he is Lord of Lords, & King of Kings*, Chap. 17. 14. *His eyes were as a flame of fire, and on his head were many Crowns, and he was cloathed with a Veſture dipt in blood, and his name is called, The Word of God. And out*

of

of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the Nations, Chap. 19. 12, 13. 15.

Sixthly, Becauſe he hath greatly inſulted and triumphed over the Lords people in their miſeries and calamities. *And they that dwell upon the Earth ſhall rejoyce over them, and make merry, and ſend gifts one to another*, Rev. 1. 10.

Seventhly, Becauſe of all the Churches enemies that ever were, this is the cruelleſt enemy. The fourth Beaſt is worſe then any of the former Beaſts. *And behold, a fourth Beaſt, dreadful and terrible, and ſtrong exceedingly, and it had great iron teeth, and it was divers from all the Beaſts that were before it*, Dan. 7. 7. Rev. 18. 14.

Eighthly, It is the expectation of all the Saints, that *Babylon* be deſtroyed, and thrown like a Milſtone, *Chap.* 18. 21. Now God that hath raiſed this expectation, in the hearts of his people, he will not fruſtrate their expectation, he will fulfil their Petitions.

Ninthly, God hath promiſed to deſtroy the Scarlet Whore, becauſe ſhe hath deſtroyed his Saints, and ſhe is to be rewarded as ſhe hath rewarded others, *Chap.* 15. 5, 6. *Chap* 18. 8.

Tenthly, The Whore of *Babylon* ſhall be

be deſtroyed, becauſe ſhe truſteth in the Arm of fleſh, and glorieth in her ſtrength and riches. *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a Queen, I am no Widow, and ſhall ſee no ſorrow; therefore ſhall her plagues come,* Chap. 18. 7. Now beloved, conſider of this, and think of this, and keep your ſelves from *Babylon*, that ye do not partake of her ſins, leſt ye receive of her plagues. O poor ſinners, if you have any love to your ſouls, if you haye any mind to be ſaved, follow the Lamb, that you may be ſaved tby he Lamb.

He leads poor ſouls from darkneſs to light.

From Death to life.

From vice to vertue.

From Satan to God.

From poverty to plenty.

From ſorrow to joy.

From miſery to glory.

From an earthly Kingdom to a heavenly Kingdom.

Come ye bleſſed of my Father, inherit the Kingdom, Mat. 25. 34.

Oh the Kingdom which Chriſt leads *poor* ſouls to, is,

First,

First, A Rich Kingdom.
Secondly, A Peaceable Kingdom.
Thirdly, A Righteous Kingdom.
Fourthly, A Bleſſed Kingdom.
Fifthly, A Glorious Kingdom.
Sixthly, A Satisfying Kingdom.
Seventhly, An Univerſal Kingdom.
Eighthly, An Everlaſting Kingdom.

On follow the Lamb, follow the Lamb, that you may be for ever glorified with the Lamb, and by the Lamb.

FINIS.



CHRIST'S VOICE TO LONDON.

AND

The Great Day of Gods Wrath.

Being the Subſtance of

II Sermons

Preached in the (City) in the time of the ſad *Viſitation.*

Together with the neceſſity of *Watching* and *Praying.*

With a ſmall Treatiſe of Death.

By *WILLIAM DYER*, a Servant of JESUS CHRITT.

The Lords Voice cryeth to the City, Mic.6.9.

London, Printed in the Year, 1669.

To the Inhabitants of the Parish of St. *Anne Aldersgate*, in the City of *London*, Greeting.

Grace and Peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

Beloved.

THe Lord Jesus God, in the Creation of Man, had a two-fold End.

A Gracious End.

And a Glorious End.

So ought Ministers to have a two-fold end,

The Glory of God,

And the Good of Souls.

These ends had I in the Preaching of these Sermons to you, and now also in the Printing of them for you.

For as much as I was desired by some of you, to come and preach publickly amongst you, which I condescended to, hoping thereby to bring glory to God, and good to your souls, without having the least thought of publishing to the World, what I then preached to you.

But having since been earnestly importuned, and much desired by several friends,

to Print them for publick benefit, I have accordingly anſwered their deſires.

And becauſe theſe two Sermons were preached publickly amongſt you, I thought it my duty alſo to Dedicate them unto you, that what your Ears let ſlip in the hearing of them, your Eyes may regain by the reading of them.

Dear Friends, I hope theſe Sermons will not be the leſs accepted by you, becauſe they are come in a plain dreſs: I confeſs there is more of heart in them, than Art: I hope the leſs Man appeareth in them, the more God will appear by them; who many times maketh uſe of weak means to effect great ends; *For out of the mouth of Babes and Sucklings, haſt thou ordained ſtrength*, Pſal. 8. 2. And for this our dear Lord thanks his Father, in *Mat.* 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt reveal'd them unto Babes.* Ver. 26. *Even ſo Father, for ſo it ſeemed good in thy ſight.* So elſewhere it is ſaid, *To you it is given to know the myſteries of the Kingdom of Heaven, but unto them it is not given.*

Friends, I may ſay unto you, as the bleſſed Apoſtle *Paul* ſaid to the *Corinthians*,

My

My speech, and my preaching, was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of Power, that your faith might not stand in the wisdom of men; but in the Power of God, 1 Cor. 2. 4, 5. I hope none that heard me (or shall read me) will think I speak too much, or too home. O my Friends! can a man speak too much for God and his Glory? Can a man speak too much against sin and wickedness? Or, can a man speak too much for the eternal good of souls, which are more worth than a world? for what will it profit a man to gain the whole world, and lose his own soul; *For he that shall gain the world, with the loss of his Soul, will be a great loser in the end.*

Beloved, That I have printed these Sermons something larger then I preached them, by adding some small additions to them, I acknowledge; and that which I now desire of you, is, That what you read in these Lines, you would practise in your Lives. O that you would open the door of your hearts to the *Lord JESUS*, (who stands knocking at them) *that he may come in and sup with you, and you with him, that you may be able to stand in the day of his wrath, when others shall cry to the rocks*

and the Mountains to fall on them. O Friends, God hath spared you in this time of Calamity, and will you not serve him? O! You have been as brands pluckt out of the burning: O therefore, humble your selves under Gods mighty hand, that you may be exalted in due time. Work therefore, while it is called to day; for the night cometh, in which no man can work. Now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified. I shall adde no more, but promise you my prayers; and desire yours also, that this may bring glory to God, and good to you; which is the desire of him, who is,

Your Friend and Servant in the precious Concernment of the
GOSPEL,

WILLIAM DYER.

THE EPISTSLE TO THE READER.

Courteous Reader,

I Have had little encouragement from the world, to appear any more in this nature, who have had so many Books taken and kept from me, without any just cause, though there was nothing in them, but what was profitable matter for the Church of God, yet for all this they are kept from me still. But kind Reader, this is not all which I have suffered, for as soon as my Books came forth, several men made a prize of them, by Printing them over divers times without my knowledge, with many grosse mistakes and abuses, which was not a little trouble to me, to see how the Author and the Buyer, were both abused. Therefore, Courteous Reader, this may give thee to understand, that if thou hast occasion for any of my Books, thou mayst have them at the Black-Spread Eagle, at the West-end of Paul's, truly Printed. Kind Reader, I hope these Sermons will find as good acceptance

with thee as the former. I confess, this encouraged me, when I considered how my former treatises were receiv'd and embrac'd by the Lords people in all parts of this Kingdom, as appears by the many thousands of them which have been printed and sold; and though I have met with many discouragements from them without, and some also which are within, who have bent their Tongue like a bow, for lies, as if I had done that which was never in my thoughts, nor in my heart, much less in practise; and thought they had as little cause to report it of me, as of any man; yet how confidently did some report, and others believe those abominable lies, as if I had left my first Love, and were returning again to Egypt. O what is it that prejudice and malice will not do? But why should I be troubled at this, seeing it was so with the holy Apostle, who went through evil report, as well as good? But in this I rejoyce, that the Lord hath made me any way instrumental in doing good, and in that he hath kept me close to himself; and this is my crown and rejoycing. Now that the only wise God may keep thee and me by his power, through faith unto salvation, that we may glorifie him here, and reign with him hereafter, is the desire and prayer of him, who desires the good of thy Soul.

WILLIAM DYER.

A Call to SINNRS;

OR,

Christ's Voice to LONDON.

REV. 3. 20.

Behold, I ſtand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

THE Holy Scriptures are the Myſteries of God, Chriſt is the Myſtery of the Scriptures, Grace is the Myſtery of Chriſt, 1 *Tim.* 3. 16. The Lord Jeſus is our life, and the way to life, 1 *Cor.* 2. 7. To know him ſavingly, believingly, and experimentally, is life eternal, *John* 17. 3. *I am the way*, ſaith Chriſt, *John* 14 6.

The old and good way, *Jer.* 6. 16.

The new and living way, *Heb.* 10. 20.

The ſtrait and narrow way, *Mat.* 7. 14.

And becauſe poor ſinners are by nature the Children of Wrath, and all gone out of the way, having their underſtandings darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their hearts, *Epheſ.* 4. 18. are become wretched, and miſerable, and poor, and blind, and naked, like to the *Laodiceans* ſpoken of in this Chapter, *v.* 27.

Therefore the Lord Jeſus, who is full of love, full of grace, and full of pity to poor loſt ſinners, doth graciouſly invite them to come to him, that he may enrich them with his Gold, cloath them with his white Rayment, and anoint their Eyes with his Eye-ſalve, that they may ſee, *ver.* 18. and further, to ſhew his willingneſs and readineſs to ſave ſouls, he tells us in the Text, *That he ſtands at the door and knocks, that if any man hear his voice, and opens the door, he will come in to him, and will ſup with him, and he with me.*

In theſe words you have three general parts.

1. Gods gracious offer to man, *Behold, I ſtand at the door and knock.*

2. Mans duty in relation to Gods gracious offer, *If any man hears my voice, and opens the door.*

3. Gods

3. Gods gracious promise in relation to mans duty, *I will come in to him, and will sup with him, and he with me.*

The words being thus opened, there flows from them these four points of Doctrine.

Doct 1. *That there is a marvellous willingness in the heart of God and Christ, to save and receive poor lost sinners.*

Doct. 2. *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

Doct. 3. *That it is the duty and great concernment of all men whatever, to hear Gods Voice, and to open the door.*

Doct. 4. *That whosoever will but hear Christs Voice, and open the door, he will come in to them and sup with them, and they with him.*

Neither time nor strength, Beloved, will give me leave to handle all these Doctrines apart therefore I shall insist but upon one of them, which is the second, *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

In the prosecution of this point, I shall do three things.

1. Open it, that you may see it.

2. Prove it, that you may believe it.

3. Apply it, that you may receive.

First, In the opening of it, there are three things to be explained: 1. The

1. The *Barrs*.
2. The *Voices*.
3. The *Doors*.

1. I ſhall ſhew you what the *Barrs* are that bolt the door of ſinners hearts againſt Chriſt.

Beloved, they are ſix.

1. The *Barr* of Ignorance.
2. The *Barr* of Unbelief.
3. The *Barr* of ſelf-conceitedneſs.
4. The *Barr* of Earthly-mindedneſs.
5. The *Barr* of Prejudice.
6. The *Barr* of Hardneſs of heart.

Theſe (my *beloved*) are the curſed *Barrs* which Barre God, and Chriſt, and the holy Spirit out of the heart.

I ſhall begin firſt with the *Barr* of *Ignorance*, and in that I ſhall ſhew you theſe three things.

1. What Ignorance is.
2. What ſinners are ignorant of.
3. The miſchievouſneſs of this ſin of Ignorance.

And Firſt, What Ignorance is: Ignorance is the want of knowledge, or darkneſs of the underſtanding; for ſo ſaith the Apoſtle *Paul*, Epheſ. 4. 18. *Having the underſtanding darkned, being alienated from the life of God, through the ignorance that is*

in

in them, because of the blindness of their heart. Here you may see what ignorance is; the Apostle calls it darkness and blindness: So likewise in 2 *Cor.* 4. 3, 4. *But if our Gospel be hid, it is hid to them that are lost; on whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the Image of God, should shine unto them.* So that ignorance is darkness of mind blindness of heart, and want of knowledge and spiritual understanding in the soul.

Secondly, What are sinners ignorant of?

Answ. 1. They are ignorant of God, they are ignorant of Christ, they are ignorant of the Spirit, they are ignorant of the Word, they are ignorant of their own misery, they are ignorant of the necessity of a charge, of being born again, of being new Creatures, of being converted and turned from darkness to light, from death to life, and from the power of Satan to the living God; such things as these, I say, they are ignorant of; and this is that which keeps poor souls from going to Christ. O Beloved! we have many of those amongst us, who are thus ignorant. It was said of the Priests the Sons of *Eli*, that they were Sons of *Belial*,

Belial, and knew not the Lord, 1 *Sam.* 2. 12. So in the Propheſie of *Jeremiah*, *Ch.* 2. *v.* 8. it is ſaid, *The Prieſts ſaid not, Where is the Lord? and they that handle the Law, know me not.* So the Phariſees were blind leaders of the blind, *Mat.* 15. 14. Would to God there were no ſuch amongſt our Prieſts this day: May not that charge be drawn up againſt us now, as was againſt *Iſrael*? Hoſ. 4. 1. *Becauſe there is no truth, nor mercy, nor knowledge of God in the land; By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and blood toucheth blood; therefore the land mourneth, and my people are deſtroyed for lack of knowledge: Becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me; ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children; they eat up the ſins of my people, and ſet their hearts on their iniquity, and they are like People, like Prieſt. Thus men erre, not knowing the Scriptures, nor the power of God*, Mat. 22. 29.

Thirdly, The miſchievouſneſs of this ſin of Ignorance.

1. Ignorance is that which keeps men from knowing of God.

2. Ignorance is that which keeps men from loving God. 3. Ig-

3. Ignorance is that which keeps men from coming to God.

4. Ignorance hinders men from having a propriety in God.

5. Ignorance is that which hardens the heart against God. O cursed and mischievous Ignorance! What sin like unto this; This is that which darkens, which hardens, which blinds and bars the door of sinners hearts against Christ. *O that thou hadst known* (saith our dear Lord) *the things that belong to thy peace*, Luke 19. 42. *But because they are a people of no understanding, therefore he that made them, will have no mercy on them; and he that formed them, will shew them no favour*, Isa. 27. 11. Thus (my Beloved) I have shewed you what a wretched and miserable state such are in, that are this ignorant.

2*dly*, The second Bar is Unbelief, which bars and bolts Christ out of the heart: this is that which makes men,

1. That they give no credit to the report of the Gospel.

2. Neither do they yield that loving and loyal subjection to Christ as their Lord, where Unbelief is.

3. Where Unbelief is, it keeps off the heart from confidently depending upon

upon Christ; for that which is to be had in him, and so keeps Christ out of our souls; it is that which clips the wings of his mercy, *Heb.* 3. *ult.* it is that which holds the hand of his power, *Mat.* 13. 58. And he did not many mighty works there, because of their Unbelief. It is that which lets the soul into perdition, *Joh.* 8. 24. *Rev.* 21. 7. The unbelieving shall have their portion in the Lake of fire, which is the second death. Unbelief is that which hardens the heart, and causes it to depart from God, *Heb.* 3. 12. Take heed, Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to day, lest any of you be hardened. O Beloved! Unbelief is that also which gives God the lye: he that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son, 1 *John* 5. 10. They believe not his promises, fear not his threatnings, nor hearken to the voice of his word; though he sets life and death before them, Heaven and Hell, bitter and sweet, yet they go on in the imagination of their hearts, to add sin to sin, putting the evil day far away, but draw iniquity with cords of vanity,

vanity, and ſin (as it were) with a Cart-rope. O beloved, this is the ſtate and condition of Unbelievers, and this is one of the *Barrs* that bolts Chriſt out of the heart; as all believers are in a ſtate of ſalvation, ſo all unbelievers are in a ſtate of damnation; for, *He that believeth not, is condemned already*, John 3. 18.

Thirdly, The third *Barr* is ſelf conceitedneſs which barrs and bolts the Lord Jeſus out of the heart.

Firſt, A ſelf-conceited man is one which ſuppoſes himſelf to be what he is not, *Gal.* 6. 3. *If a man think himſelf to be ſomething when he is nothing, he deceiveth himſelf.*

Secondly, A ſelf-conceited man is one that glorieth in his works, and deſpiſeth others, *Luke* 18. 9, 10. And he ſpake this Parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others. The Phariſee ſtood and prayed thus with himſelf: God, I thank thee, that I am not as other men are, Extortioners, Unjuſt, Adulterers, or even as this Publican. But the Publican, whom he deſpiſed, went away rather juſtified: for every one that exalteth himſelf ſhall be abaſed.

Thirdly, A ſelf-conceited man is the farthest

theſt from Heaven of any man: *Verily I ſay unto you, that* Publicans *and* Harlots *go into the Kingdom of Heaven before you*, ſaith our Saviour to the ſelf conceited *Phariſees*, Mat. 21. 31.

Fourthly, A ſelf-conceited man is one that liveth the moſt ſecureſt in a ſtate of ſin and miſery. And *it ſhall come to paſs, when he heareth the words of this curſe, that he ſhall bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart, to add drunkenneſs to thirſt*, Deut. 29. 19.

Fifthly, A ſelf-conceited man is the hardeſt to be wrought upon, and convinced of the ſtate and condition that he is in, of any man; becauſe he thinks himſelf righteous and holy enough, and good and ſound enough: Thus it was with the *Scribes* and *Phariſees*, who had ſuch high thoughts of themſelves, that they thought themſelves to be the moſt holy perſons in the world: mark what Chriſt ſaith to them, *Joh.* 9. 12. *The whole need not a Phyſician, but they that are ſick; I came not to call the righteous, but ſinners to repentance*: So alſo it is ſaid, *John* 7. 48. *Have any of the Rulers or of the Phariſees believed on him?* Note, theſe were very

very hard to be convinced, and brought to own the truth.

Sixthly, A self-conceited man is one that thinks that God is made up of nothing but mercy, and therefore he lives in his sins, and pleaseth himself with this, that God is merciful, he lying still in the ditch of sin, and crying, *God* help, but never endeavoureth to come out; but though the Lord waiteth to be gracious, yet the Lord is a God of Judgment, Isa. 30. 18. O! this is the sad and miserable condition of a self-conceited man: This is that which keeps him from closing with Christ: this is that cursed *Barr* that bolts the doors of sinners hearts against Christ.

The fourth *Barr* is earthly-mindedness.

First, An Earthly-minded man is one that minds the things of this World, more than he doth Jesus Christ; this was the Case of that young man in the Gospel, which came to Christ, and asked him, saying, *What good thing shall I do, to inherit eternal life?* Jesus bids him keep the Commandments; he saith unto him, *All these have I kept from my youth up: what lack I yet? Jesus saith unto him, if thou wilt be perfect, sell that thou hast and give to the poor, and thou shalt have treasure in Heaven:*

Heaven: But he being an earthly-minded man, would not embrace the Counsel of Christ, *but went away sorrowful; for he had great possessions*, Mat. 19. 21, 22.

Secondly, An earthly-minded man is one that will leave the work of God, to embrace the present world; this was *Pauls* complaint of *Demas*, 2 *Tim.* 4. 10. *For* Demas *hath forsaken me, having loved this present world.* So also in *Phil.* 2. 21. he saith, *That all seek their own, not the things that are Jesus Christs.*

Thirdly, An earthly-minded man is one that will preach false Doctrine, for the love of money, and filthy lucres sake, 1 *Tim.* 7. 10. *For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith*; *Tit.* 1. 10, 11. *For there are many unruly and vain talkers, and deceivers, which teach things they ought not, for filthy lucres sake*, 2 Pet. 2. 15. *Which have forsaken the right way, and are gone astray, following the way of* Balaam, *the Son of* Bosor, *who loved the wages of unrighteousness.* O Beloved! I could wish that this were not too much practised in this our day; but alas! what shall I say? Such is the earthly-mindedness of many of the Priests, that I may say of them, as the blessed

bleſſed Apoſtle *Paul* ſaid of ſome in his dayes, *Phil.* 3. 19. *Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.*

Fourthly; An earthly-minded man is one that truſteth in his riches, and not in God, *Prov.* 11. 28. *He that truſteth in his riches ſhall fall,* Pſal. 49. 6. *They that truſt in their wealth, and boaſt themſelves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ranſom for him; therefore if riches do increaſe, ſet not thy heart upon them,* *Pſal.* 62. 11. The bleſſed Apoſtle *Paul*, doth charge them that be rich in this World, that they truſt not in uncertain riches, but in the living God, *Who giveth us all things richly to enjoy,* 1 Tim. 6. 17. Thus you may ſee, my beloved, that whoſoever truſteth in uncertain riches, more than in God, is an earthly-minded man; it is that which bars men out of the kingdom of Heaven: they are the words of Chriſt to his Diſciples, *Mark* 10. 24. 25. *How hard is it for them that truſt in riches, to enter into the kingdom of God? It's eaſier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of God.* O Beloved, it is a ſnare, it is idolatry, *Col.* 3. 5.

And

And covetousness, which is Idolatry, it is the root of all evil. 1 Tim. 6. 10. *For the love of money is the root of all evil*: Inordinately-mindedness, or covetousness, is another great sin, that keeps souls from going to Christ for life and salvation. *And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused. And another said, I have bought five yoak of Oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a Wife, and therefore I cannot come.* Luke 14. 18, 19, 20.

The fifth *Barr* is Prejudice, which bars Christ out of the heart; wicked and sinful men have a great prejudice against Christ, that is, against these three things of Christ.

First. They have a Prejudice against his Doctrine, or Worship; *Many therefore of his disciples when they heard this, said, this is an hard saying, who can bear it? From that time many of his Disciples went back, and walk'd no more with him,* Joh. 6. 60, 66. *and they questioned among themselves saying, What thing is this? what new Doctrine is this?* Mat. 21. 11. Sinners have a great Prejudice against the Doctrine and Worship

ſhip of Chriſt, they think it too pure, too ſpiritual, and too powerful for them to bear.

Secondly, They have a great prejudice againſt the Miniſters, (or Ambaſſadors) of Chriſt: they ſay of them, as *Ahab* did to *Micaiah*; *I hate him, for he never prophesies good of me*, 1 King. 22. 8. So 1 King. 18. 17. *Ahab* ſaid unto *Elijah*, *Art thou he that troubleth* Iſrael? So *Jeremi* complains of this, ſaying, *I am in deriſion daily, every one mocketh me, because the word of the Lord was made a reproach unto me, and a deriſion daily*, Jer. 28 7. 8 So *Acts* 24. 5. It is ſaid of *Paul*, *for we have found this man a peſtilent fellow, and a Mover of Sedition among all the Jews throughout all the world, and a Ring-leader of the Sect of the* Nazarens; and this is according to the words of our Bleſſed Lord *Mat.* 10. 22. *And ye ſhall be hated of all men for my Names ſake.*

Thirdly, Sinners have a great prejudice againſt the Members of Chriſt: and that for four Reaſons.

1. Becauſe they are poor, *Luke* 11. 2 23. 1 *Cor.* 1. 26 to 30. 1 *Cor.* 1. 2. *Ye deſpiſe the Church of God, and ſhame them that are poor.*

2. Becauſe they are but a few; *Luke* 12. 32.

12. 32 *Mat.* 7. 14 *Deut.* 7. 7. For ye were the fewest of all people. *Rev.* 3. 4. Thou hast a few names in *Sardis*, which have not defiled their garments.

3. Because they are unlearned in the account of men: this is said of Christ, *Joh.* 17. 15. How knoweth this man Letters, having never learned; Also of *Peter* and *John* it is said, *Acts* 4. 13. And when they perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with *Jesus*. Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed, *John* 7. 47 48.

4. Because they will not conform to mens inventions. See 2 *Chron.* 11. 13, 14. And the Priests, and the Levites, that were in all *Israel*, resorted to *Rehoboam* out of all their Coasts; for they left their Suburbs, and their possessions, and came to *Judah* and *Jerusalem*; for *Jeroboam* and his Sons had cast them off from executing the Priests Office before the Lord: and after them, out of all the Tribes of *Israel*, such as set their hearts to seek the Lord God of *Israel*, came to *Jerusalem* to sacrifice to the Lord

Lord God of their Fathers, ver. 16. See Dan. 3. 18. *Be it known unto thee, O King, that we will not serve thy God, nor worship the golden Image that thou hast set up.* Also in Mat. 15. 2. *Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread? But Jesus said unto them, Why do ye also transgress the Commandment of God by your tradition?* See also Acts 5. 28, 29. *Did not we straitly command you, that you should teach no more in his name? And behold ye have filled* Jerusalem *with your Doctrine, and intend to bring this mans blood upon us. Then* Peter, *and the other Apostles, answered and said, We ought to obey God rather than man.* See Col. 2. 21, 22. *Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men.* O my dear Brethren, this cursed sin of Prejudice is that which keeps sinners from receiving the truth in the love of it, and a Barr which bolts Christ out of the heart.

The sixth Barr is hardness of Heart, which bolts the hearts of sinners against Christ, and they are hardned,

1. Against God, *Job* 9. 4. *who hath hardned himself against him, and prospered?*

2. Their hearts are hardned against his mercy, that it doth not draw them, *Rom.* 2. 4, 5.

5. Or despisest thou the riches of his goodness, and forbearance, and long suffering not knowing that the goodness of God leadeth thee to repentance; but after thy hardness, and impenient heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God.

3. Their hearts are hardned against his Judgments, that they do not tremble at them as it is said, *Exod.* 8. 32. *And* Pharaoh *hardned his heart at this time also, neither would he let the people go*; And it is also said, Jer. 5. 22. *Fear ye not me, saith the Lord, and will ye not tremble at my presence?*

4. Their hearts are hardned against his word, that it doth not reform them, *Prov.* 29. 1. *He that being often reproved hardneth his neck, shall suddenly be destroyed, and that without remedy, seeing thou hatest instruction, and castest my word behind thee*, Psal. 50. See in Jer. 44. 16. *As for the word which thou hast spoken to us in the name of the Lord we will not hearken to thee, but we will certainly do whatsever cometh out of our own mouth.*

5. Their hearts are hardned against the spirit of God, that it doth not melt them, *Gen.* 6. 3. *My spirit shall not always strive with man.* As Stephen said to the *Jews*, Acts 7. 51. *Ye stiffnecked and uncircumcised in heart*

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and ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye.

6. Their hearts are harned against all the means of grace, or gracious invitations from the people of God; *But they refused to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adamant stone lest they should hear the Law, and the words which the Lord of Hosts sent to them by his spirit in the former Prophets*, Zech. 7.11, 12. *They are like the deaf Adder that stoppeth his ear, which will not hearken to the voice of the Charmer, charming never so wisely*, Psal. 54.4,5. O dear Friends, this is another Barr which bolts Christ out of the hearts of poor sinners: Thus, Beloved I have shew'd you what the Barrs are that bolt the door of our hearts against Christ, that we do not hear his voice, and open the door.

Secondly, The second thing which is here to be explained, is, What this voice is which sinners are to hear: It is the voice of Christ, he is speaking to poor sinners to open the door of their hearts, that he may come in & sup with them. There are two sorts of Voices by which Christ speaketh to the soul; Inward Voices, and outward Voices.

First, Inward Voices.

1. The Voice of Conscience. The Lord Je-

ſus ſpeaks to ſinners by their conſciences; It is ſaid of the Jews, *Joh.* 8. 9. They were convicted by their own Conſciences: So *Paul* ſaith, *Rom.* 9. 1. *My conſcience beareth me witneſs*: And of the Gentiles, *Paul* ſaith, *Rom.* 2. 15. That they did by nature the things contained in the Law, their conſciences alſo bearing them witneſs: and as *Paul* ſaith, 2 *Cor.* 1. 12. *Our rejoycing is this, the teſtimony of a good conſcience.* O Friends, God preach'd to you many times by your conſciences, which ſpeaketh to you ſecretly and powerfully, condemning and reproving you for your iniquities: O therefore hear the Voice of Conſcience, for it is the Voice of Chriſt; hear (I ſay) and hearken to it, and let Chriſt in, that he may ſup with you.

2. Chriſt ſpeaks to us by the Voice of his Spirit, as he did to the old world, *Gen.* 6. 3. *My ſpirit ſhall not always ſtrive with man*; & as he did to the Jews, *Act.* 7. 51. *Ye do always reſiſt the holy Ghoſt*; *as your Fathers did, ſo do ye*: So in *Joh.* 16. 8. Chriſt tells us that the Spirit ſhould *convince the world of ſin, of righteouſneſs, and of judgment.* O! the ever bleſſed God ſpeaks to the world by his bleſſed Spirit, ſtriving with them, convincing of them, and reproving them for their iniquities, that their ſouls may believe in

in him, and live with him to all Eternity.

Secondly, There are outward Voices, by which Christ speaks to sinners.

1. By the Voice of his Word, which is the preaching of the Gospel, that is, the Word of Reconciliation: O sinner, when thou heareſt the Word read, thou heareſt the voice of Christ *Col.* 1.5. *Whereof ye heard before in the word of the truth of the Gospel*; as Christ saith, *Joh.* 5.39. *Search the Scriptures, for they are they that testifie of me.* The voice of the Scriptures, is the voice of *Christ*; and as Christ speaks to us by them here, so he will judge them by us hereafter, *Rom.* 2. 16. *God will judge the secrets of men by Christ Jesus, according to my Gospel*, Joh. 12. 48. where Christ saith, *The word which I have spoken the same shal jude him in the last day.*

2. Christ speaks to sinners by the voice of his Rod, by afflictions and tribulations, and judgments, *Mic.* 6. 9. *The Lords voice cryeth unto the City, and the man of wisdome shall see thy Name; hear ye the Rod, and who hath appointed it.*

3. Christ speaks to sinners by the voice of his servants, as in *Isa.* 50. 10. *Who is there among you that feareth the Lord, that obeyeth the voice of his servants?* So in 2 Cor. 5. 20. *Now then we are Embassadours for Christ, as*

though God did beseech you by us, we pray you in Christs stead be ye reconciled to God: So in *Matth.* 18. *He that heareth you, heareth me.* O sinners! Christ speaks to you by the voice of his servants, by his Ministers and Members, who beseech you, and intreat you to be reconciled, that you may have peace with God through Jesus Christ.

Having thus briefly shewed you what the Voices are:

Thirdly, I shall in the third place come to shew you, what the door is that Christ stands and knocks at, which sinners are to open, and let him in.

1. The first door which sinners should open unto Christ, is the Door of their thoughts: I say we must open the door of our thoughts to him that God may be in our thoughts, & Christ in our thoughts, and the spirit of Life and Power in our thoughts, and Eternity in our thoughts, Heaven and Judgment in our thoughts; *Keep this for ever in the imagination of the thoughts of thy heart,* 1 Chro. 29. 18. *How precious also are thy thoughts unto me, O God, How great is the sum of them,* P. 139. 17. *In the multitude of my thoughts within me, thy comforts delight my soul,* Ps. 94. 19. O! this is the first Door of our hearts, which believers open to their beloved Lord.

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2*dly*, The second is the Door of Consideration on which sinners should open to Christ: O that they were wise, and understood this, *that they would consider their latter end*. Deut. 32. 29. *The ox knoweth his owner, and the ass his masters crib, but Israel doth not know, my people doth not consider*, Isa. 1. 1. *The tabret, and pipe, and harp, & wine are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands*, Isa. 5. 12. But now those that have opened his door to Christ, they consider their ways. *The upright considereth his ways*, Prov. 21. 29. *and the wondrous works of God*, Job 37. 14. *and what great things God hath done for him* 1 Sam. 12. 24 *Therefore thus saith the Lord of hosts, consider your ways*, Hag. 1. 5. And this is the second door of the heart.

3*dly*, The third door is the door of Affection, which sinners should open to Christ: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul*, Deut. 6. 5. *If any man love not the Lord Jesus, let him be* Anathema, Maranatha, 1 Cor. 16. 22 *Grace be with all them that love our Lord Jesus Christ in truth and sincerity*, Eph. 6. 24. *Set your affections on things above, and not on things beneath*, Col. 3. 1. This door of love and affection must be opened to Christ, that

he may come in to your hearts, and be your neareſt and deareſt, your joy and delight, that you may have reconciliation with the Father, union with the Son, and communion with the Holy Ghoſt: And this is the third Door of the heart.

4thly, The Fourth is the Door of Deſire, which muſt be opened to Chriſt, or elſe he cannot come into our hearts, & ſup with us: O ſinners, you muſt deſire and thirſt after Chriſt vehemently, and ſay as the Church doth, in the laſt of *Canticles*, ult. *Make haſt, my Beloved, and be thou like to a Roe, or to a young Hart upon the mountains of Spices*: So in Rev. 22. 20. *Even ſo come Lord Jeſus, come quickly.* So with the Pſalmiſt, Pſal. 73. 25. *Whom have I in Heaven but thee, and there is none on earth to be deſired beſides thee?* And with the Church, Iſa. 26. *with my ſoul have I deſir'd thee in the night; yea, with my ſpirit within me will I ſeek thee early; for the deſire of my ſoul is to thy name, and to the remembrance of thee*: So *Paul, I deſire to know nothing among you, ſave Jeſus Chriſt, and him crucified*, 1 Cor. 2. 2. This is the fourth Door of the heart, which you muſt open to Chriſt, without which there is no ſupping with Chriſt, nor Chriſt with you.

5thly, The Fifth is the Door of Eſtimation which

which sinners must open to Christ; that is to prize him, & to value him as more precious than all other things besides: So to believers, 1 *Pet.*2.7. *Unto you therefore which believe, he is precious*; and with *Paul, to count all things but dung and dirt to gain him*; and also with *Moses, To esteem the reproach of Christ, greater riches than the treasures of* Egypt, *Heb.*11.25. O! those blessed souls that have open'd this door to Christ, he is to them all lovely, the chiefest among ten thousands; yea, he is better than Rubies, & all the things thou canst desire, are not to be compared unto him, *Prov.*3.15. So it must be with you, poor souls; you must look upon Christ as most lovely, most precious, most desirable, and most glorious; thus he is to the Father, to the holy Angels, and to the *Saints*. And this is the fifth door of the heart.

Sixthly, The sixth is the door of a good conversation, which sinners as well as Saints must open to Christ: *For our conversation is in heaven, from whence also we look for a Saviour, the Lord Jesus*, Ph.3.20. *For the grace of God that bringeth salvation, hath appeared to all men, and teacheth us that denying ungodliness, and worldly lusts, we should live soberly, & godly, and righteously in this present world*, Tit.3.11. *seeing then that these things*

shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 2 Pet. 3. 11. *Only let your conversation be as becometh the Gospel of Christ*, Phil. 1. 29. *And to him that ordereth his conversation aright, will I shew the salvation of God.* This is the sixth door of the heart, to wit, a good conversation; this also must be open'd to Christ, that he may come in, & sup with us, & we with him, that our souls may have fellowship and communion with him. And thus I have briefly shew'd you, beloved, What the Doors are that must be opened to Christ. Now having done with the *Explanation*, I come to the *application* of the point; & as I have open'd it to you, that you might see it; & prov'd to you that you might believe it, I shall now apply it, that you may receive it. Is it so, beloved, that the hearts of sinners are thus bar'd & bolted against the *Lord Jesus*.

Use 1. First by way of *Information*: This may be of use to inform us of the sad & miserable condition of all unconverted persons; they are wretched, and miserable, and poor, and blind, and naked; they are without Christ, being aliens from the Commonwealth of *Israel*, and strangers to the Covenant of promise, having no hope, and without God in the world, *Eph.* 2. 12. O sinners, this

this is your condition, who are graceleſs & Chriſtleſs perſons; and though this be ſad, yet this is not all; for your hearts are barr'd and bolted againſt the Lord of Life and Glory. O thou that neareſt or readeſt this, how canſt thou but tremble to think that thy heart ſhould be thus barr'd & bolted againſt Jeſus Chriſt with Ignorance, with Unbelief, Self-conceitedneſs, Earthly-mindedneſs, Prejudice and hardneſs of heart; & yet all this while open to Sin and Satan, and to the World, which are cruel Enemies to the ſoul: That I may haſten you out of this condition, if it be the will of God, (as the Angels did *Lot* out of *Sodome*, *Gen.* 19.) I ſhall turn my Diſcourſe into an Exhortation.

Uſe 2. And firſt of all, let me exhort you whoſe hearts are thus barr'd and bolted againſt Jeſus Chriſt, to hear his Voice, and to open the door.

1. To hear his Voice: O ſinner, Chriſt ſpeaks to you by your conſciences, by his Spirit, by his Word, by his Rod, and by his ſervants: O you men and women of this City, God hath ſpoken to you by all theſe *Voices*, but you have turn'd the *deaf ear* to Chriſt. *The voice of the Lord cryeth to the City* (and the man of Wiſdom ſhall ſee thy name) *hear ye the Rod, and who hath appointed it*, Mic. 6. O

Lord,

London, London! GOD speaks to thee by his judgments; and because thou wouldst not hear the voice of his word, he hath made thee to feel the Voice of his Rod. Oh great City! How hath the Plague broke in upon thee, because of thy abominations? *Thus they provoked him to anger with their inventions and the plague broke in upon them*, Psal. 106. 29. O you of this City! how is the wrath of the Lord kindled against you, that such multitudes of thousands are fallen within thy borders by the noisome Pestilence, GODS immediate Sword: O *London*! how are thy Streets thinned, thy Widows encreased, and thy burying places fill'd, thy Inhabitants fled thy Trade decay'd! O therefore lay to heart, you that are yet alive, all these things, and turn from your wicked ways, that the cry of your prayers may out-cry the cry of your sins, and be like unto the City of *Nineveh*, who believed God, and gave credit to *Jonas* his words, who humbled themselves, and fasted, and cryed mightily unto the Lord, *Jonas* 3. 5. O let not Heathens out-strip Christians; Did *Nineveh* repent, and turn from their wicked ways, and shall not *London*? May be you may think (my brethren) that all is well now, and that God is friends with you, because the Sickness decreaseth

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and abateth; I say, blessed be God for it; but be not deceived, God is not mocked: to whomsoever God bestows great mercies, if they abound in great wickedness, he will inflict great punishments upon them. Alas, Beloved, do your sins decrease? And doth that abate? Is there a turning from sin, and a turning to God? Is there a Reformation and amendment of life amongst you? If this be so, then you may hope that God hath done afflicting you: *If my people, which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I forgive their sin, and heal their land*, 2 Chon. 7. 14. But if you remain still as prophane as before, as superstitious as before, as carnal as before, as lukewarm as before, as hard-hearted and cruel as before, as proud and vain as before: I say, if it be thus with you, God hath not yet done with *London*, but hath other Judgments to pour out upon you, though he cause this to cease. Do but see how God dealt with the *Jews* in this case, Amos 4. 6. *I have given you cleanness of teeth in all your Cities, and want of bread in all your Palaces, yet have you not returned unto me, saith the Lord. I have also with holden the rain from you, yet have ye not returned unto me, saith the Lord. I have*

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smitten you with blasting & mildew, yet have ye not returned unto me saith the Lord. I have sent among you the pestilence, after the manner of Egypt, your young men have I slain with the sword, and have taken away your Horses, and I have made the stink of your Camels to come up into your nostrils, yet have ye not returned unto me saith the Lord. I have overthrown some of you, as God overthrew Sodom *and* Gomorrah, *and yet were as a fire-brand pluckt out of the burning, yet have ye not returned unto me saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.* Therefore, my dear Brethren, for Gods sake, for Christs sake, & for your Souls sake, hear Christs Voice, that you may be prosperous on earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you, to perswade you of this Call to three things.

1. That you would throughly turn from your evil ways and amend your doings, that God may repent him of the evil which otherwise he is purposing upon you. O see what the Lord saith, *Jer.* 26 3. *If so be they will hearken and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of their doings.* *ver.* 13.

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There now amend your ways, and your doings, & obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purposed against you. Also mark what the Lord speaketh by the Prophet, *Jer.* 7. 3. *Thus saith the Lord of hosts, the God of Israel, amend your wayes and your doings, and I will cause you to dwell in this place.* Ver. 5. If ye throughly amend your ways and your doings. O Beloved, the Lord our God is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are usually guilty of great sins, great provocations, and great abominations, and for this cause God hath destroy'd and overthrown many Cities, as the Cities of *Sodom* and *Gomorrah*, Gen. 19. 24. *Then the Lord rained upon* Sodom & Gomorrah *fire and brimstone from the Lord out of Heaven.* Also *Admah* and *Zeboim* Hos. 11. 8. *How shall I make thee as* Admah, *and set thee as* Zeboim: So *Jerusalem* and other Cities were destroyed by God for their sins and wickedness, 2 *Chron.* 35. 19. *Jerem.* 52. 13, 14. Now see what the Apostle *Peter* saith of this. 2 *Pet.* 2. 2. *And turning the Cities of* Sodom & Gomorrah *into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.* O *London*, repent, that

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it may not be ſo with thee. O ye people! rent your hearts, and not your garments, and turn unto the Lord, who is willing to receive you, that ſo his Judgments may be diverted, your former Mercies reſtored, and his Bleſſings poured down upon you.

2*dly*, That you would dearly love, and highly prize thoſe precious Saints and Servants of the Moſt High God, which are amongſt you. Theſe are they of whom the world is not worthy, *Heb.* 11.38 God prizes them as his Jewels and Treaſures, *Mal.* 3.17. *Exod.* 9. 5. God calls them the dearly *beloved* of his ſoul, *Jer.* 12.7. They are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar people, 1 *Pet.* 2. 9. O therefore, he ſuffereth no man to do them wrong; yea, he reproves Kings for their ſakes, *Pſal.* 105. 14. O Beloved, Nations, & Cities, & Kings are bleſſed for their ſakes, ſee *Gen.* 12. 2, 3. *And thou ſhalt be a bleſſing; I will bleſs them that bleſs thee, & curſe him that curſeth thee.* O *London*, in this thou art happy, yea, more happy than any one City upon the face of the earth, (that I know, or have heard of) becauſe thou haſt within thy borders more righteous, more Saints, more true believers, who are ſtill ſighing and mourning for thy ſins, praying for thy peace, and ſeeking and deſiring thy eternal good.

3*dly*,

3dly, And lastly, let me exhort you to open the Door, and let Christ in, into your Thoughts, into your Minds, into your affections, into your Desires, into your Estimations, and into your Conversations. O Beloved, keep Christ out no longer, but let him into your hearts and souls, that he may make you rich; rich in Faith, rich in Knowledge, rich in Assurance, rich in Priviledges, rich in Experiences, and rich in good Works. O therefore, let not sin be let in, & Christ shut out. O let Jesus Christ into your hearts; for if you shut the door against Christ, he will shut the door against you.

First, The Door of Mercy.

Secondly, The Door of Acceptance.

Thirdly, The Door of Salvation.

First, The Door of Mercy will be shut against you: Such who Christ calls to, and they will not hear, they shall call, but Christ will not hear, *Prov.* 1. 24. *Because I have called, and ye have refused, I have stretched out my hand, and no man regarded*, Ver. 28. *Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them*, Ezek. 8. 18. *Therefore, thus saith the Lord, Behold, I will bring*

bring evil upon them, which they ſhall not be able to eſcape; and though they ſhall cry unto me, I will not hearken unto them, Jer. 11. 11. *Becauſe they have behaved themſelves ill in their doings*, Mic. 3. 4 Thus, my Beloved, you ſee how the door of Gods Mercy will be ſhut againſt you, if you ſhut the door of your hearts againſt Chriſt.

2*dly*, The Door of Acceptance will be ſhut againſt you, if you ſhut the door of your hearts againſt Chriſt: *Thus ſaith the Lord unto this people, Thus have they loved to wander, therefore the Lord doth not accept them: when they faſt, I will not hear their cry, and when they offer burnt-offerings and oblations, I will not accept them.* Jer. 40. 10, 12. *To what purpoſe cometh there to me incenſe from* Sheba? *and ſweet cane from a far country? Your burnt-offerings are not acceptable, nor your ſacrifices ſweet unto me*, Jer. 6 29. *I hate, I deſpiſe your Feaſt-days, and I will not ſmell in your ſolemn aſſemblies; and though ye offer me offerings, I will not accept them*, Amos 5. 21, 22. O Beloved, thoſe that will not accept of Chriſt ſhall not be accepted in Chriſt: *Who hath made us accepted in the Beloved*, Epheſ. 1. 6.

3*dly*, The Door of Salvation will be ſhut againſt you, if you ſhut the door of your

hearts

hearts against Christ. He that made you, will not save you; and he that formed you, will shew you no favour: but as you have refused to open the doors of your hearts to your Saviour, so he will refuse to own you as his people, and to open the Door of Salvation for you; see the words of our blessed Lord himself, *Luke* 13. 15. *When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord Lord, open to us; and he shall answer and say unto you, I know you not, whence you are; depart from me all ye workers of iniquity. Then shall be weeping and gnashing of teeth, when ye shall see* Abraham, Isaac, *and* Jacob, *and all the Prophets in the Kingdom of God, and ye your selves thrust out.* Consider what hath been said, and the Lord give you understanding in all things.

The End of the first Sermon.

The Great Day of his Wrath.

REVEL. 6. 17.

For the Great Day of his Wrath is come, and who shall be able to stand?

EVery mans thoughts run now like *Nebuchadnezzars*, with a desire to know what shall come to pass hereafter, or what things time will bring forth, *Dan.* 2. 29. There is nothing in the womb of Time, but what was first in the womb of God.

Now this Book of the *Revelations* shews us these three things.

1. The state and condition of the true Church of Christ upon earth, under the power and reign of Antichrist.

2. The rise, the reign, and rage of Antichrist in the World.

3. The quiet, blessed and glorious state and condition of the true Church here below, after the ruine and downfall of Antichrist. The coming of Christ will be the ruine of Antichrist, 2 *Thes.* 2. 8. Whom the Lord

Lord ſhall deſtroy with the brightneſs of his coming. This is decreed in Heaven, and declared on Earth.

This Chapter, out of which my Text is taken, ſhews us three things.

1. You may ſee what Gods dreadful judgments are by which he cuts off and deſtroys the Inhabitants of the earth, for their ſin and wickedneſs; they are likened (or compared) to Horſes, as you may ſee from *ver.* 4. to *ver.* 8. Here you have a red Horſe, the Sword; a black Horſe, the Famine; a pale Horſe, the Peſtilence (or Plague) which leads to death.

Horſes are Creatures which run to and fro, and ſo do Gods judgments: from houſe to houſe, from ſtreet to ſtreet, from city to city, from town to town, and from one pariſh to another: *And the Lord ſaid, go ye after him through the city, and ſmite; let not your eye ſpare, neither have ye pity,* Ezek. 9. 5. ſo Jer. 5. 1, 2, 3, 4, 5, 6.

Horſes are creatures which are very ſwift in their motion, they run many miles in a little time: and therefore men ride them poſt. Gods judgments are alſo very ſwift, they do much execution in a little time. *So the Lord ſent a Peſtilence upon* Iſrael, *from the morning even to the time appointed; and there dyed of the people, from* Dan, *even to* Beerſheba,

be, *seventy thousand men*, 2 Sam. 24. 15. 2 Chron. 2. 21. You may also see a proof of this, by what God hath done to *London*, when there fell of the people above a thousand a day.

2. You may see here, where all the holy Martyrs and Witnesses of Jesus Christ are, who have been slain for the Word of God, and for the testimony of Jesus, they are under the shadow, *ver.* 6. That is, under the glorious protection of Christ in Heaven. *They are before the Throne of God serving him day and night, and the Lamb leads them to the living Fountain, and God wipes away all tears from their eyes*, Rev. 15 16 17.

3. You may see also the cause for which these blessed souls were slain; for the Word of God, and for the testimony of Jesus Christ, *ver.* 9.

4. Here you may see, that all the Saints precious blood, which hath been spilt from time to time, by the Whore of *Babylon*, cryeth aloud day and night to God for vengeance upon *Babylon*, *ver.* 10.

5. You have here the answer of God, in relation to the Saints cry: *And it was said unto them, That they should rest yet for a little while until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled*, ver. 11. 6. You

6. You may here see what dreadful and terrible things followed upon the opening of the sixth seal, *ver.* 12. *And lo there was a great Earthquake; and the Sun became black as sackcloth of hair, and the Moon became as blood, and the Stars of Heaven fell upon the Earth: And the Heaven departed as a scrowl, when it is rolled together, and every Mountain & Island was mov'd out of its place.* These are the visible judgments of God, which are to come upon the Antichristian Crew.

7. And lastly, this Chapter shews us what will be the state and condition of those men at that day, who are found enemies to God, and his people, *vers.* 15. *And the Kings of the earth, and the great men, and the rich men and the chief Captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains,* vers. 16. *And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb.*

Now this brings me to the words of my Text, which shews us the reason of this great out-cry; *For the great day of his wrath is come, and who shall be able to stand?*

The words of my Text contain two things; A Reason, and a Question.

1. The

1. The former part of the Ground (or Reason) of this outcry, here made by the Kings, and great men of the earth, together with every bond-man and free-man; *For the great day of his wrath is come.*

The latter part is a question proposed about standing at that day; *And who shall be able to stand?*

The point of Doctrine which I shall lay down from these words, is this:

Doct. *That the greatest part of men and women will not be able to stand in the great day of Gods wrath.*

In the handling of this point, I shall shew you four things.

1. That there are some days greater than other.

2. The nature and property of this great day.

3. And thirdly, Who they are that will not be able to stand in the day of Gods wrath.

4. The Use and Application.

In the first place I shall shew you, Beloved, that there are some great days spoken of in the Scripture; First, see *Jer.*30.7. Alass, for that day is great, so that none is like it; it is even the time of *Jacob's* troubles, but he shall be saved out of it.

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The second great Day you have in *Hos.* 1. 11. Then shall the Children of *Judah*, and the Children of *Israel* be gathered together, and appoint themselves one Head; and they shall come up out of the Land, for great shall be the day of *Jezreel.*

The third great day you have in *Joel* 2. 31. The Sun shall be turned into darkness, and the Moon into blood, before the great and terrible day of the Lord come.

The fourth great day you have in *Mal.* 4. 5. Behold, I will send you *Elijah* the Prophet, before the coming of the great and dreadful day of the Lord.

The fifth great day is this in my Text. *For the great day of his wrath is come, and who shall be able to stand?*

The sixth great day you have in *Rev.* 16. 14. For they are the spirits of Devils working miracles, which go forth unto the Kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.

The seventh and last great day, you have in the Epistle of *Jude ver.* 6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. Thus beloved, you

see that there are some days greater than other, which the Scripture calls great days, because of the greatness of the work which God doth, and will do, in those days.

2. I shall now shew you, the nature and property of this great day in my Text, which is called, *The Great Day of Gods wrath.*

O my Brethren, this will be a very dreadful and terrible day to the wicked, who call evil good, and good evil: who put darkness for light, and light for darkness, and put far from them the evil day, which is now hastning upon them.

First of all, This Day will be a Day of Astonishment to the wicked and ungodly; as it's said, *Deut.* 28. 28. *The Lord shall smite them with madness, and blindness, and astonishment of heart.* O it will be with the wicked as it was with *Nebuchadnezzar, Dan.* 3. 24. who was astonisht to behold the works & wonders of God, which the Lord wrought for the deliverance of those which put their trust in him. *Then* Nebuchadnezzar *the King was astonied, & rose up in haste, & spake, and said unto his Counsellors, Did we not cast three men bound into the midst of the fire? They answer'd and said unto the King, true, O King. He answered and said, Lo, I see four men loosed walking in the midst of the fire, and they have*

no hurt, and the form of the fourth is like the Son of God. O Sinners! do but see here how this proud *Nebuchadnezzar* was astonished at the beholding of this sight; here are three things that did astonish this great King.

First, To see the Fire, whose nature is to burn & consume, to have no power to seize upon the bodies of these men: Fire, is one of the cruellest creatures; it is a mercilesse creature, and therefore the torments of Hell are set forth by fire, *Mat.* 25.41. *Go ye cursed into everlasting fire prepared for the Devil and his Angels.*

Secondly, The second thing which did astonish *Nebuchadnezzar*, was to see the Servants of the Lord walk in the fiery furnace: *Did not we cast three men bound into the midst of the fire? Lo, I see four men loose, walking in the midst of the flame*; These were cast in bound, but now they are loose. Now that the fire should have power on their bonds, and not on their bodies; O! this caused astonishment in *Nebuchadnezzar.*

Thirdly, The third thing that did astonish him, was to see their number not decreased but increased: *Did we not cast three men bound into the fire? and lo, I see four men walking in the midst of the fire, and the form of the fourth is like unto the Son of GOD.* And this did

aſtoniſh this great King: Now as it was with *Nebuchadnezzar* here, ſo it will be with the wicked in this great day. O you that now ſpeak proudly, look highly, & walk contemptuouſly, it will aſtoniſh you to ſee Gods Judgments pouring down upon you, and his wrath wax hot againſt you, till there be no remedy. O do but ſee that Text, *Jer.* 51. 37. And *Babylon* ſhall become heaps, a dwelling place for Dragons, an aſtoniſhment and an hiſſing, without an Inhabitant: Thus it will be with the ungodly at that day.

2. It will be a day of terror to thoſe that know not God, and that obey not the Goſpel of Chriſt, the terrors of God will be upon ſuch, as it was upon thoſe Cities, *Gen.* 35. 5. O ye graceleſs perſons, that now fear not God, nor tremble at his word, he will make you then tremble as he did *Belſhazzar*, when he beheld the hand-writing, *Dan.* 5. 6. *Then the Kings Countenance was changed, and his thoughts troubled him, ſo that the joynts of his loyns were looſed, and his knees ſmote one againſt another.* O ye Drunkards & Swearers, you that deſpiſe reproofs, & hate inſtruction, and ſet at nought all Gods Counſel, know this, that the day of Gods wrath will be a day of terrour to you, which will make your hearts to ſink within you, your countenance to

to change, your joynts to be looſed, and your ears to tingle, when the terrours of the Almgighty ſet themſelves in array againſt you. Therefore, ſaith the Apoſtle, 2 *Cor.* 5. 11. *Knowing therefore the terrour of the Lord, we perſwade men,*

Thirdly, This *Day of Gods Wrath*, will be a Day of Diſtreſs to the Wicked, when your fear ſhall come as deſolation, and your deſtruction as a whirlwind, when diſtreſs and anguiſh cometh upon you, *Prov.* 1. 27. So ſee that in *Zeph.* 1. 15. That day is a day of wrath, a day of trouble and diſtreſs, a day of waſting and deſolation, a day of darkneſs and gloominess, a day of clouds, and thick darkneſs. *And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord, and their blood ſhall be poured out as duſt, and their fleſh as the dung; neither their ſilver, nor their gold, ſhall be able to deliver them in the day of the Lords wrath.* O the Diſtreſs that ungodly perſons will be in that day, which will make them cry to the Rocks & Mountains to fall on them, and hide them from the face of him that ſitteth on the *throne*, & from the wrath of the Lamb. The God of Heaven wil bring diſtreſs upon all ſorts of men, which ſhal be found ungodly, & their honour ſhall not de-

liver them, nor their gold deliver them, nor their silver deliver them, nor the greatness of their multitudes deliver them, but Distress will come upon them, as it did upon *Saul*, 1 Sam. 28. 15. *And* Saul *answered, I am in sore distress, the* Philistines *make war against me, and God is departed from me, and answereth me neither by Prophets, nor by Dreams.* See *Luke* 21. 23. *And there shall be great distress in the land, and wrath upon this people.* Can you hear this, and not tremble at it, O ye that are prophane?

Fourthly, This *Day of Gods Wrath* will be a day of great contempt to the ungodly, the Lord of hosts hath purposed it, to stain the pride of all glory, & to bring into contempt all the honourable of the earth, *Isa.* 23. 9. O! the enemies of the Lord, and such as oppose his Truth, will be then hissed at. O do but see that place, *Jer.* 51. 7. *And* Babylon *shall become heaps, a dwelling place for Dragons, an astonishment, and an hissing, without an Inhabitant.* The Lord will pour contempt upon all sorts of men, who have sided with the Whore of *Babylon*, & drunk of her cup, they will not know whither to go, nor where to hide their heads; but every one will hiss at them, and have them in derision, saying, These are they who said, It is in vain to serve

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the Lord, & what profits here in the keeping of his diſtances, and in walking mournfully before the Lord of Hoſt? who counted Saints *fots*, & godlineſs to be *madneſs* therefore will they be contemptible before the Lord, Angels and good men. O think of this, you that ſpeak proudly, and blaſpheme ſtiffly againſt God and his people, knowingly, that God will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure: *He that ſitteth in the Heavens ſhall laugh, the Lord ſhall have you in deriſion*, Pſal. 2. 3 4

Fifthly, This *Day of Gods Wrath* will be a day of great deſtruction; *Have ye not asked them that go by the way? and do ye not know their tokens that the wicked is reſerved to the day of deſtruction they ſhall be brought forth to the day of wrath* Job 21. 19, 30. In this day the Lord will deſtroy both evil perſons, and evil things: men, and their Idols: men, and their Inventions, every plant which is not of Gods planting ſhall be pluckt up, and the Lord alone ſhall be exalted in that day, and the Idols he ſhall utterly abolish; in that day a man ſhall caſt away his Idols of ſilver, and his Idols of gold, which they have made each one for himſelf to worſhip, to the Moles & to the Bats, to go into the clifts of the rocks, & into the tops of the ragged rocks, for fear

of the Lord, & for the glory of his Majeſty, when he ariſeth to ſhake terribly the earth, *Iſa.*2.18.20,21. All falſe ways, falſe worſhips & falſe Doctrines ſhal fall in that day; this will be a reaping day: God will empty the earth as the Prophet *Iſaias* ſpeaks, *chap.* 24.1.2,3. *Behold the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the Inhabitants thereof, and it ſhall be as with the people, ſo with the Prieſt; as with the ſervant, ſo with the maſter; as with the ſervant, ſo with the miſtreſs; as with the buyer, ſo with the ſeller, as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to them, the land ſhal be utterly emptied, & utterly ſpoiled: for the Lord hath ſpoken this word.* See *Joel* 3.13,14. *Put ye in the ſickle, for the harveſt is ripe; come, get you down, for the Preſs is full, the Fats overflow, for the wickedneſs is great. Multitudes, multitudes in the valley of deciſion: for the day of the Lord is near in the valley of deciſion.* So in *Rev.* 14.15. The Angels are appointed to reap down the earth. O let every one that hears (or reads) theſe ſayings, let them hear, and fear, and tremble at them, for this will be a day of great deſtruction to the wicked & ungodly.

Sixthly, and laſtly, This will be a *Day of*

great,

great Wrath, as it is said in the Words of my Text, *For the great day of his Wrath is come*: But who may abide the day of his coming, & who shall stand when he appeareth? For he is like a refiners fire. O beloved! this is not the day of mans wrath. Men have had their day of reigning, and raging, and lording it over Gods people, but that's over & gone, & now Gods day is come, and this is the day of his Wrath, & wo to the earth, & wo to the Sea, & wo to the Whore of *Babylon* for the hour of her judgment is come. O Beloved, Gods Wrath will be very terrible to the wicked.

1. It will tear them in peces like a Lion. *For I will be unto* Ephraim *as a Lion, and as a young Lion to the house of* Judah: *I, even I will tear, and go away, I will take away, and none shall rescue him*, Hos. 15. 14. So Job 16. 9. *The Lord teareth me in his Wrath.* So Psal. 50. 28. *Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

2. It consumes like Fire: for behold the day cometh that shall burn like an Oven, and all the proud, yea, & all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, *Mal.* 4. 1. Therefore have I poured out mine

indignation upon them. I have consumed them with the fire of my wrath, *Ezek.* 22. 31.

3. It swallows up like a Dragon; he hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, *Jer.* 51. 34. *Thou shalt make them as a fiery Oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them,* Psal. 21. 9. O! the wrath of the Almighty is that which tears like a Lyon, consumes like Fire, and swallows up like a Dragon; & therefore it is called (in the Scripture) fierce wrath, 2 *King.* 23. 26. See *Psal.* 78. 49. He cast upon them the fierceness of his anger, wrath, & indignation & trouble. So in *Rev.* 16. 19. it is said, *And the great City was divided into three parts, & the cities of the Nations fell, and great* Babylon *came to remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.* Thus delivered, I have shewed you the nature & property of this *great day* spoken of in my *text.*

1. A day of Astonishment.
2. A day of Terrour.
3. A day of Distress.
4. A day of contempt.
5. A day of Destruction.
6. A day of Wrath.

I shall now come in the third place, to shew

ſhew you who they are that will not be able to ſtand in this great Day.

Firſt, Such as are profane, will not be able to ſtand in this great day, but ſay to the Mountains, Fall on us; & to the Hills, Cover us. Luke 23 30. *Becauſe they have filled the midſt of thee with violence, and thou haſt ſinned, therefore I will caſt thee as profane out of the Mountain of God, and I will deſtroy thee, O covering Cherub from the midſt of the ſtones of fire*, Ezek. 28. 16. So Rom. 2. 9. *Tribulation and anguiſh upon every ſoul of man that doth evil.* O ye prophane, ye that now wallow in your ſins, as the Sow in the mire, and eat up ſin, as they eat bread, and drink up iniquity like water: O! let me tell you, you will not be able to ſtand in the day of wrath, nor in the day of Judgment, but deſtruction will be your end, & everlaſting miſery your portion. O that ſuch would but conſider these two places of Scripture, Phil. 3. 19. *Whoſe end is deſtruction, whoſe God is their belly, whoſe glory is in their ſhame, who mind earthly things.* So alſo that in 1 Cor. 6 9, 10 *Know ye not that the unrighteous ſhall not inherit the kingdom of God*: Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abuſers of themſelves with mankind, nor Thieves, nor Covetous,

nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. Though these men may now carry it out with a high hand, as if they had made a covenant with death, and with hell they were at an agreement; but your covenant with Death shall be disannulled, and your covenant with Hell shall not stand, when the overflowing scourge shall pass thorow, then ye shall be trodden down by it, *Isa.* 28. 15, 18.

Secondly, Such as are ignorant, will not be able to stand in this great day of Gods wrath, when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 *Thes.* 1. 7, 8, 9. O you that are ignorant and blind, do you hear this? You are some of those who will not be able to stand in this great day, but say to the Rocks, fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb. *Beloved*, I told you in the Morning, that Ignorance is one of those cursed sins that bar & bolt Christ out of the heart, it is that which shuts them out from having

having mercy and favour with the Lord: See *Isa.* 27. 11. *For it is a people of no understanding, therefore he that made them, will have no mercy on them; and he that formed them will shew them no favour.*

Thirdly, Such as have sided with Antichrist against Christ, will not be able to stand in this great day; such as be drunk of the whores cup of fornication, shal drink of the Cup of Gods Indignation, which is poured out without mixture: *If any man worship the beast, & his Image, & receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is pour'd out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, & in the presence of the Lamb,* Rev. 14. 9 10. O beloved! all those who have been partakers with her in sinning, shall be partakers with her in suffering; therefore come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, *Rev.* 18. 4. All that cursed brood of *Rome*, with all the antichristian crew, will not be able to stand in this great day of Gods wrath, but will be consumed like fuel, and devoured as stubble fully dry; *Neh.* 1. 9, 10. *What do ye imagine against the Lord? he will make an*

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utter end, affliction shall not rise up the second time; for they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry; so that all those who have assisted Antichrist against Christ, against his Government, against his Gospel, against his Spirit, against his Worship, against his Ministers, against his Members, and against his glorious Cause.

I say, they will not be able to stand in this day of Gods wrath: but cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that sitteth on the Throne, and from the wrath of the Lamb, *Rev.* 19. 19, 20 21.

4. Such as have a form of Godliness, and deny the power thereof, will not be able to stand in this Great Day of Gods Wrath: having a form of Godliness, but denying the power thereof, from such turn away, 2 *Tim.* 3. 5 All idle & slothful professors, who have nothing of God, nor nothing of Christ, nor nothing of the Spirit, nor nothing of the power of the word in them, having only a notion or formal profession; such I say, will not be able to stand in this great Day. See *Rom.* 2. 17. Behold thou art called a *Jew*, & restest in the Law, and makest thy boast of God, and art confident that thou thy self art a guider

of

of the blind, an instructer of the foolish, a teacher of babes, which hast the form of knowledge and of the truth, in the law. But mark what God saith to such, *ver.* 23. *Thou that makest thy boast of the law, through the breaking of the law, dishonourest thou God? For the name of God is blasphemed among the Gentiles through you.* O! are there not many among us, who profess God in words, but deny him in works? who have a name to live, and are dead? who have a form, but not the power? who have all without, and nothing within? like those in *Mat.* 7 there spoken of by Christ, *ver.* 22. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out Devils, and in thy name done many wonderfull works?* ver. 23. *And then will I profess unto them, I never knew you, Depart from me ye that work iniquity.*

5. Such as are idle Shepherds, and blind Guides, will not be able to stand in this great day of Gods wrath, but will cry to the rocks and the mountains to fall on them, and to hide them from the face of him that sitteth on the Throne, and from the wrath of the *lamb*. For this, see a few Scriptures amongst many, what the Lord speaketh against idle Shepherds, and blind guides, who feed themselves,

ſelves, and not the flock of Chriſt. See Ezek. 34. 2, 3, 4. *Thus ſaith the Lord God unto the Shepherds. Wo be to the Shepherds of* Iſrael *that do feed themſelves: ſhould not the Shepherds feed the flock? Ye eat the fat, and ye cloath you with the wooll; Ye kill them that are fed, but ye feed not the flock: The diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; neither have ye ſought that which was loſt, but with force, and with cruelty have ye ruled them. Therefore, O ye Shepherds, hear the word of the Lord, Thus ſaith the Lord God, Behold, I am againſt the Shepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the Shepherds feed themſelves any more, for I will deliver my flock from their mouth, that they may not be meat for them,* ver. 9. 10. *For both Prophet and Prieſt are prophane, yea, in my houſe have I found their wickedneſs, ſaith the Lord. Therefore, thus ſaith the Lord of hoſts concerning the Prophets, behold, I will feed them with wormwood, and make them drink the water of gall; for from the Prophets of* Jeruſalem, *is profaneſs gone forth into all the land,* Jer. 23. 11, 15, 16. See alſo *Hoſ.* 4. from *v.* 1, to 11.

Mark

Mark also what our Lord Jesus Christ saith, *Mat.* 23. of idle Shepherds, & blind Guides, *v.* 14. *wo unto you Scribes and Pharisees, Hypocrites, for ye devour widows houses, and for a pretence, make long prayers, therefore ye shall receive the greater damnation.* Thus you see, *beloved*, that the *Scriptures* with open mouth, do speak forth the desolation and calamities which will befall idle Shepherds, and blind Guides, in that day; & if they cannot stand when his wrath is kindled but a little, O what will they do when his wrath shal come upon them to the utmost, even the fierceness of his wrath? *then will they not be able to stand.*

6thly, Such as are *Hypocrites* will not be able to stand in this day of Gods Wrath, but desire, if it were possible, to hide themselves in the Dens and Caves of the earth. And the people shall be as the burning of lime, as thorns cut up shal they be burnt in the fire. Hear ye that are afar off, what I have done; and ye that are near, acknowledg my might; the sinners in *Zion* are afraid, fearfulness hath surprized the hypocrites; Who amongst us shall dwel with devouring fire? who amongst us shall dwell with everlasting burning? See *Job* 8. 13. So are the paths of all that forget God, and the Hypocrites hope shall perish, *v.* 14. Whose hope shall be cut off, and whose trust

truſt ſhall be a Spiders-web, *v.* 15. He ſhall lean upon his houſe, but it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure. O thou hypocrite, whoever thou art, notwithſtanding thou haſt got the talking part of Religion, & makeſt a ſhew of godlineſs, yet all this while thou art a diſſembler in thy heart, See *Jer.* 42, 20, 21, 22. *For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord your God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it. And now I have this day declar'd it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath ſent me unto you. Now therefore know certainly, that ye ſhall die by the Sword, by the Famine, and by the Peſtilence, in the place whither ye deſire to go and to ſojourn.* Do ye hear this, ye that are *hypocrites*, that God hates ſuch, and will puniſh them with great puniſhments he will cut them aſunder, and give them their portion with *reprobates*, and caſtaways, in *everlaſting burnings*, *Mat.* 24 51

7*thly*, And laſtly, All ſuch as love not the Lord Jeſus Chriſt in truth & ſincerity, will not be able to ſtand in this day of Gods wrath, Whether they be Turks or Jews, Papiſts or Proteſtants, bond or free, all is one,

for

for they will not be able to ſtand if they love not the Lord Jeſus Chriſt; See 1 Cor. 16. 22. *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha.* O beloved! all thoſe who ſhall be found unbelievers, unconverted, and unregerate in this day of Gods wrath, be they Kings, or Great-men, Rich men, or chief Captains, or mighty men, or free-men, they ſhall cry to the Mountains and Rocks, ſaying, *Fall on us, & hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come.*

Thus beloved, I have ſhewed you briefly in ſeven particulars, who they are that will not be able to ſtand in the Day of Gods Wrath; 1. The Prophane, 2. The Ignorant. 3. They that ſide with Antichriſt againſt Chriſt. 4. The formal Profeſſor. 5. The idle Shepherds and blind Guides. 6. The Hypocrites. 7. And laſtly, they that love not the Lord Jeſus.

Obj. *But Beloved, it may be you will ſay, If none of theſe will be able to ſtand, who then will?*

Anſw. I Anſwer, All thoſe who ſhall be found having on their wedding Garments, & in the Spirit of the Lamb, will be able to ſtand in this Day, and they are theſe: 1. They that overcome, *Rev.* 2, 10. *ch.* 3. 21. *ch.* 12.

11.

11 *ch.* 11. 7. 2. They that keep the Commandments of God and have the Teſtimony of Jeſus Chriſt, *Rev.* 12. 17. *chap.* 6. 9. 3. They that ſtand with the Lamb, *Rev.* 14. 1. *ch.* 17. 14. 4. They that have their Fathers name written in their Fore-head, *Rev.* 14. 1. 5. They that ſing a new ſong, 14. 3. 6. They that are redeemed from the earth, *verſ.* 3. 7. They that follow the Lamb whitherſoever he goeth, *ver.* 4. 8. They that are not defiled with the polutions of the Whore of *Babylon*, and in their mouth is found no guile, *ver.* 5. Now Beloved, theſe are they who will be able to ſtand in that great day of Gods Wrath, when others will not be able, but call to the rocks and mountains to fall on them,

I ſhall now proceed in the fourth place to the *Uſe* and *Application* of this point.

Uſe 1. And firſt of all by way of *Information*: If it be ſo, That the greateſt part of Men and Women will not be able to ſtand in this day of Gods wrath, then this may inform us of Three things.

1. That as Men have had their day, ſo God will have his day: Men have had their day of Sinning, God wil have his day of Puniſhing: Men have had their day of treaſuring up of Wrath, God wil have his day of pouring out of Wrath: Men have had their day of defi-

ling,

ſing, God will have his day of refining: Men have had their day of Fornication, God will have his day of Indignation: *For the day of the Lord is near upon all the Heathen; as thou haſt done, it ſhall be done unto thee; thy reward ſhal return upon thine own head*, Obad. 15.

2. That though God beareth with ſinners in the day of his Patience, yet he will not bear with them in the day of his Wrath. *Go through the City, and ſmite: let not your eye ſpare, neither have ye pity*, Ezek. 9.5. O Beloved! in the day of Gods Patience, he beareth with you, and waiteth to be gracious: O how many hundred years hath God bore with the *Whore* of *Babylon*, notwithſtanding her great provocations and wickedneſs; but now in the day of his Wrath, the Lord will not ſpare her, nor ſhew pity to her, but pour out his Wrath & Indignation upon her to the utmoſt: Therefore ſhal her *plagues* come in one day, Death, & Mourning, & Famine, & ſhe ſhall be utterly burnt with Fire: For ſtrong is the Lord God who judgeth her, *Rev.* 18.8. O ſee that terrible word, *Iſa.* 42.13 14. *The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſie like a man of War: he ſhall cry, yea, roar; he ſhall prevail againſt his Enemies. I have long time holden my peace: I have been ſtil, and refrained my ſelf: Now will*

I

I cry like a travelling woman; I will destroy and devour at once: Do you see this sinners, how God is resolved to proceed against you in the day of his Wrath, though he bear with you in the day of his Patience?

3*dly*, This day of Gods Wrath will be a very dreadful & terrible day to the wicked, as appears by what hath been said. O Sinners! it will be a day of astonishment, a day of Terrour, a day of Distress, a day of Contempt, a day of Destruction, and a day of Wrath: O! it will be a day of darkness and gloominess, a day of clouds and thick darkness, *Joel.* 2.2. The great day of the Lord is near, It is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly; that day is a day of wrath, a day of trouble and distress; a day of wasting and desolation, a day of darkness and gloominess, a day of clouds & thick darkness, *Zeph.* 1.14,15 O who is able to express the terror of the Almighty, in this day of his Wrath! O that every soul that hears me this day, would lay to heart, and consider with themselves, that they may be able to stand in this day of Gods wrath, And so much for this *Use of Information.*

Use 2. By way of *Examination*, and *Self-tryal.*

O

O Friends, how much doth it concern you & me, to examine our ſtanding, that we may be able to ſtand in the day of Gods Wrath, which is coming ſo faſt upon us. O you ſee how that his Wrath is but a little kindled, & yet how hard a matter is it for men to ſtand, and to abide it! Thouſands have been ſent to their Graves by it, and many hundreds have left their habitations, becauſe of it, and are fled out of the City, into ſeveral parts of this Kingdom for refuge. O what a ſad and doleful place hath this City been for ſeveral weeks paſt! The greateſt Trade which hath been here amongſt us, was to bury the dead, & tend the ſick. O now my Brethren, if this little be ſo much, what will it be when the great day of his Wrath is come! Who will then be able to ſtand? O therefore examine your ſelves, and try your faith, examine your faith, whether it be true; your knowledge, whether it be ſanctified; your hope, whether it be purified; your love, whether it be ſincere; your evidences, whether they be ſound; your hearts, whether they be gracious; your deſires, whether they be holy; your ends, whether they be right; and your converſations, whether they be heavenly, that you may be able to ſtand in the day of wrath, in the day of Death, and in the day of Judgment, 2 *Cor.* 13. 5.

Uſe

Use 3. Thirdly, By way of *Exhortation.*

And I shall be brief, lest I should intrude too much upon your patience; but I hope you will not think the time long, for it may be the last *Sermon* that I may preach, or you hear. Well (Beloved) Is it so, That the greatest part of men & women wil not be able to stand in the day of *Gods* wrath, give me leave therefore to exhort you to these three things.

First, You that are sinners, to repent of your sins; *For he that confesseth and forsaketh, shall have mercy*, Prov. 28.13. He that covereth his sins shal not prosper; but he that confesseth and forsaketh them, shal have mercy. Happy is the man that feareth alway; but he that hardneth his heart, shal fall into mischief. O sinners! You have grievously sinned against God, you have deserved as many Hells, as you have committed sins; you have sinned against his Mercies, you have abused his Patience, you have resisted his Spirit, you have not obeyed his Gospel, you have made light of his Ministers, and you have hated his Members. O sinners! all this have you done, and yet the Lord hath spared you; and though you have sinned at so high a rate, yet God doth give you space to repent: O let his goodness lead you to repentance, that you die not in your sins. O therefore, for Gods

sake,

ſake, and Chriſts ſake, he prevailed with all; why will you die, ſeeing God would have you live; why will ye damn your ſelves? why will ye go to hell, ſeeing God would have you go to heaven? O do but ſee what the Lord ſaith, *Iſa.* 1. 18. *Come ſinner* (ſaith the Lord) *and let thee and I reaſon together, though thy ſins be as ſcarlet, they ſhall be as ſnow; though they be red as crimſon, they ſhall be white like wooll.* Verily, if you have not hearts of ſtone, methinks theſe words ſhould melt you, to ſee the love, the pity, the mercy & willingneſs of God to do your ſouls good.

Secondly, Let me exhort you, to get an Intereſt in the Lord Jeſus, that you may be able to ſtand in the day of his wrath: O ſinners! there will be no ſtanding before Chriſt, without an Intereſt in Chriſt. O ſinners! go to Chriſt, his Promiſes are open to you, his Arms are open to embrace you, his Spirit is ready to aſſiſt you, and his People are ready to own you, and his Angels are ready to attend you, and Heaven it ſelf is ready to receive you. O ſinners! if you will but come to Chriſt, you ſhall be reconciled to the Father, juſtified by the Son, you ſhall be ſanctified by the Spirit, you ſhal be delivered from Wrath, you ſhall be made the Children of God, you ſhall have your Names enrolled in the Book of Life; and finally, you ſhall be

received into everlasting Glory at the end of your days. O therefore, let this prevail with you to go to Christ for Light, for Life, for Grace, for Strength, and for Comfort and Peace, that of his fulness you may receive grace for grace, *John* 1. 16.

Thirdly, And lastly, let me now exhort you (who are dead to sin, separated from the world, espoused to Christ, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and Glory, 1 *Thes.* 2. 12. O ye precious Saints, let me exhort you to keep your lamps burning, your loyns girded, your lives holy, and your hearts upright, your judgments sound, your consciences pure, & your garments unspotted; and be not troubled at Gods dealings and dispensations, though he take away from you those that are precious to you; for as he sends the wicked to hell, that they may dishonour him no more; so he takes away the Righteous to Heaven, that they may glorifie him more. There seems to be four Reasons why God swept away the Righteous with the Wicked by the Pestilence.

1. Because they have finished their work.
2. From the evil to come.
3. For the humbling of the rest which remain behind.
4. For the hardning of the Wicked.

There-

Therefore ye precious Saints, you ought to be quiet, and to submit to the Will of God, and to say with *David, I was dumb and opened not my mouth, because thou didst it,* Psal. 39. 9. Now I beseech you, both Saints and sinners, to consider of these things, and the God of Heaven give you understanding in all things which concerns his glory, and your eternal good.

The End of the Second Sermon.

VVatch *and* Pray.

MARK 14. 38.

Watch and Pray, lest ye enter into Temptation.

AS Christ is the Churches Friend, so Satan is the Churches Enemy.
Her greatest Enemy.
Her cruellest Enemy.
Her worst Enemy.
Her continual Enemy.

He that makes War against the remnant of his Seed which keeps the Commands of God, and have the testimony of Jesus, *Rev.* 12. 17.

The Devil envieth our Happineſs, and ſeeks our Ruine.

1. By tempting of us, 1 *Cor.* 5. 7.
2. By Perſecuting of us, *Rev.* 2. 10.
3. By Accuſing of us, *Rev.* 12. 10.
4. By Hindering of us, 1 *Theſ.* 2. 18.
5. By Beguiling of us, 2 *Cor.* 11. 3.

O Beloved! the Devil is,

The great Troubler of Saints.

The great Deceiver of Nations.

The great Devourer of Souls.

The great Enemy of all Mankind, who goeth about like a roaring Lion, ſeeking whom he may devour, 1 *Pet.* 5. 9.

But now here is the Churches happineſs that Chriſt is her Friend, *Cant.* 5. 16. Her greateſt Friend, her deareſt Friend, her loving Friend, her beſt Friend, her conſtant Friend, her ſymathizing Friend, her mighty Friend.

By his Blood ſhe overcomes the Devil.

By his Graces ſhe reſiſts the Devil.

By his Might ſhe treads him under her feet.

And by Faith in his Word ſhe quenches all the fiery Darts of the Devil.

O! though Satan hates us, Chriſt loves us.

Though Satan condemns us, Chriſt juſtifies us.

Though

Though Satan accuse us, Christ clears us.

Though Satan tempts us, Christ strengthens us.

Though Satan seeks to destroy us, Christ preserves us.

Though Satan buffets us, Christ assists us.

1. By his Spirit.
2. By his Promises.
3. By his Graces.
4. By his Presence.
5. By his Word.
6. By his Intercession.
7. By his Power.
8. By his Ministers.
9. By his Examples.
10. By his Prayers.

O! The Lord Jesus hath a great love to us, and care for us, and therefore he counsels us in the words of the Text, *To Watch and Pray, lest we enter into Temptation.*

These are the words of our Lord Jesus to his Disciples, they having been slumbering and sleeping, when Christ had commanded them to *Watch.*

They Contain, First, A Supposition of their entering into Temptation, upon which Christ grounds a Mandatory Exhortation, shewing them the way how to avoid it, in these words, *Watch and Pray*, &c.

Hence we may raise these two Points of Doctrine:

Doct. 1. *That a Child of God is attended with temptations.*

Doct. 2. *That the only way to avoid the evil of temptation, is to Watch and Pray.*

For the First of these, we may observe this Method:

First, Of the Tempter.

Secondly, Of the Temptation.

Thirdly, Of the manner of their working, with *reasons* why they have so much power.

First, We have Four several tempters in Scripture.

1. God tempting man, *i. e.* trying and proving man, as in *Deut.* 8. 2. Thus God tempted *Abraham*, *Gen.* 22. 1. which is interpreted, *Heb.* 11. 17. *By faith* Abraham, *when he was tryed, offered up* Isaac, *&c.* This tempting is not to evil, not for our hurt; but God tempts upon these accounts:

1. For the tryal of his peoples fear; as in that of *Abraham*, *Gen.* 22. 12. *For now I know that thou fearest God, seeing thou hast not withheld thine only Son from me.*

2. God tempts for the tryal of their faith, he proves them in something that's near & dear to them; perhaps deprives them of some special necessary mercy, to see whether they can trust him, and believe in the want of it; whether they can live by faith upon the God of mercies, when the mercies are gone, as it

is

is written, *The juſt ſhall live by faith*, *Heb.* 2. 4. *Rom.* 1. 17. And it is ſaid of *Abraham*, when he was tryed, *he offered up* Iſaac, *Heb.* 11. 17.

3. Again Thirdly, the Lord tempts for the proof of their obedience; and thus the Lord ſpeaks to *Abraham* after that tryal. *And in thy ſeed ſhall all the Nations of the earth be bleſſed, why? becauſe thou haſt obey'd my voice.* In all this, the Lord ſeeth what is in our hearts, as he ſaid to *Iſrael* of old, *Deut* 8 2.

2. We may find Men tempting God too, that is, provoking God to jealouſie & wrath; this did the Children of *Iſrael* at the waters of *Meribah*, Deut. 6. 19. *Ye ſhall not tempt the Lord thy God*, Exod. 17. 2. *Wherefore do ye tempt the Lord?* But firſt of all, we tempt God when we doubt of his Power, as when we are in any ſtrait or difficulty, we miſtruſt the power of God to deliver us, or beſtow any mercy upon us which we ſtand in need of; as that Lord did, on whoſe hand the King leaned, who ſaid, *If the Lord would make windows in heaven, might this thing be? when God had promiſed, in time of famine, that on the morrow there ſhou'd be plenty*, 2 Kings 7. 2.

Secondly, We tempt God, when we doubt of his Mercy; for God is Mercy in the abſtract; and it is a part of his glorious ſtile; therefore he cannot endure to loſe ſo great

a part of his honour, but is provoked by it?

Thirdly, When we call his faithfulness into question; what greater disparagement or more disgraceful thing can there be to a man, than to be wrongfully accused for falsifying his word? then how much greater provocation is it to the great God, to be impeached for breach of promise, and counted unfaithful, who cannot lye? *Heb.* 6. 18.

Lastly, When we murmur at the hand of God, at any of his Judgments, thus *Israel* did at *Meribah*, *Exod.* 17. 2, 3. and this doth exceedingly inflame and excite the wrath of God: we cannot dispose for our selves, and yet we are angry at the Providence of an All-wise God: we sin, and are not troubled that God corrects us for Sin.

3. In the next place, our Lusts are tempters, as *Jam.* 1. 14. Every man is tempted, when he is drawn away of his own hearts lusts and entised. Our Lusts strive within us to be sinfully satisfied, and the flesh wars against the Spirit, the heart sometimes alluring; and this comes to pass,

1. By presenting some sinful Object; It is good to nourish such conceptions, but strangle them in their first appearance, else sinful thoughts grow upon us.

2. By presenting some desirableness in

the Object; but be quick-sighted; sin, however it seems fair under some colourable pretext, is indeed, upon good deliberations, not at all to be desired; but sometimes it comes cloathed in such a glorious garb, as if it meant no harm, that you must be fain to flie to God by prayer against this temptation.

3. There's a perswasion to consent to the sin; but be not easily perswaded to offend your Father: O! how will our lusts gain upon us, if we do not resist? Strive with all your might; the greater your allurement to sin is, the greater the sin is; I appeal to Saints experience.

4. In the Fourth and Last place, We have the Devil tempting man; he is called the Tempter, *Mat.* 4. 1, 3. *Mark* 1. 13. And indeed this is the grand Tempter, that makes use of our Lusts, as a subservient Organ or Instrument for his temptations against the soul; and indeed, were it not for our Lusts, it would be in vain for Satan to tempt; As we see in Christ, there was nothing within for Satan to take hold of, Christ being without sinful lusts, but Satan must come by word of mouth to tempt him, as *Mat.* 4. 1. 3. but here it might be enquir'd, how shall I know when Satan raiseth the temptation?

1. I answer, *first*, When it comes strongly and forcibly upon the soul, as it were, with

: double power, even overthrowing the soul (almost) at the first encounter.

There's a double strength in the stroke.

2. *Secondly*, When it is of long continuance, as that was which *Paul* besought the Lord thrice for, 2 *Cor.* 12. 8. Satan stirs up the heart afresh, and the lusts of the heart: When the fire is ready to die and go out, he blows it up again, adds life and strength to the temptation, which else could not last long. The Lusts they are the combustible matter, and Satan he inflames, and sets them on fire.

3. *Thirdly*, The Temptation, when, though it may be weak at first, yet at length, by degrees, it grows stronger and stronger. Satan begins to reason with, and perswade the soul by plausible arguments.

4. *Fourthly*, We may perceive the working of the Serpent, the Devil; when the temptations is full of wiles, and subtil delusions; *Ephes.* 16. 11. 2 *Tim.* 2. 16. *Rev.* 2. 24. The more intricate and full of subtilty the temptation is, the more cause there is to suspect. Satan is very busie for the ensnaring of the soul.

5. *Lastly*, The more it is in direct opposition to God in his commands, or the like, we may be the more sure it is of Satans framing: For the heart, and its lusts, seek

for

for satisfaction, and then are still, (if Satan joyn not) though God be not so directly opposite: But the Devil strikes always at God in his temptations; or if not always, yet most frequently.

Thus much for the Tempter; now for the temptation it self. There are several sorts of temptations; but to reduce them all to these three heads, they do concern, and strike at.

First, of all, God; this being Satans great aim, to oppose God; as two enemies, always in direct opposition one to another; and thus he tempts either,

1. As to the Being of God, calling in question the very truth of the Essence of the great God, causing the soul to doubt, whether there be a God or no, like *Pharaoh*, *Who is the Lord*, &c. *Exod.* 1. 5.

But *secondly*, Some Temptations touch upon the nature of God, as to the manner of his Being, the mystery of three distinct Persons, as to their Offices and Operations, in the individual God head, God the Father, God the Son, God the holy Spirit; and yet all but one God blessed for ever. Again, as to those Divine inseparable Attributes of God, his independency, purity, immutability, greatness, & eternity; his goodness, grace, mercy, love, patience, and justice. I say, sometimes as doubting of these things, is our temptation

tion; yea, and could Satan prevail, we should flatly deny his Being, Nature, Properties, and all. Look sternly on, and resist strongly such temptations as these, which do immediately & presumptuously intrench upon God. Soveraign and Just Prerogative. And, if I mistake not, a great device of Satans in this Stratagem is, to perswade the creature from all dependency upon a Creator, that so being left to her self, and standing upon its own strength, he may more destroy it. For what's the Creature without the Creators power.

Again, Some temptations touch our Spiritual Being. Such as are an evil heart of unbelief, mistrusting the Grace of God, despairing of the goodness of our condition. Satan would fain raze the very fountain of spiritual existence, Adoption, Justification, and hopes of Salvation; it is his great design to shake the very ground-work of this building, and to perswade, that all's false. But this temptation is fruitless, when we build aright upon a right foundation, by faith accompanied with repentance from dead works, upon Christ Jesus, as the alone Author and Meritorious Cause of our Justification and eternal Glorification.

3. Lastly, Satan by his fiery darts strikes at our welbeing to disturb our peace, by the

omiſſion of ſome duty, or commiſſion of ſome ſin; When he finds he cannot prevail to deſtroy our being, then he would deprive us of well-being, our joy and comfort. But know, though theſe temptations, may trouble us, yet ſhall they never deſtroy us.

The manner of Temptation.

Now for the Manner of theſe Temptations, how they work.

1. When we fall under any want, ſtrait, change of Providence, or the like; then is a time for temptation to work; As when Chriſt had faſted, and was an hungred, then comes the Tempter; *If thou be the Son of God, command that theſe ſtones be made bread*, Mat. 4. 3.

2. When we are firſt turning from ſin to God, then we are ſure to meet with a Tempter, Satan will be buſie.

3. When we are troubled, dejected, diſconſolated, either to the outward or inward eſtate, then beware of Satans temptation, he will be furthering our diſquietments.

4. When we are arrived to ſome good Hopes through Grace, to ſome Confidence in the Mercy of God the Father, through his Son Jeſus Chriſt; then alſo ſhall we find the battering aſſaults of Satan to ſhake our confidence: but be ſure always, that the Grounds or your Confidence be good, eſtabliſhed

upon

upon that everlasting Rock Jesus Christ. For if I mistake not in my observation, there are two great Rocks, which Satan strives to split a Soul upon, Presumption and Despair.

Sometimes endeavouring to cause souls to flatter up themselves, and think Grace is theirs, Christ is theirs, and all is theirs, when it is nothing so, but by this he might carry them blind to hell, hood-winking their souls so, that they never come to see throughly, that they are in a bad condition, but think always their Condition good. The other rock is Despair; Satan striving, if he can not blind them as he doth the other presumptuous *souls*, yet to make them go *sorrowing* all their days, thinking they shall never obtain that Mercy, which others think they always had.

5. Satan suits his Temptations to our Dispositions; he hath various objects for divers Spirits; for the proud, haughty soul; for the lustful Heart, for the covetous Worldling, for the prodigal Son, for the rash giddy Brain, for the sluggish Drone, for the melancholy Person, for the light chearful Spirit; especially these two, either sinking the one in the terrible waves of black and dreadful thoughts, or tossing and lifting up the other with the wind of foolish phansie. Oh! What black apprehensions shall the one have of it self and God; and what light and slight

thoughts

thoughts the other, of the present state, and of Eternity.

Lastly, Satan aims to lull the soul asleep in carnal security: And to this end, presents great sins as small, & little sins (if any there be) as none at all: But sometimes he will add by *temptation*, as it were a multiplying-glass to the soul, so that then every sin looks with a ghastly *countenance*, is thought to be the sin against the Holy Spirit, an unpardonable sin.

Having thus shewn how, and upon what occasion Satan works; I shall take occasion to enquire, why they have so much power, as many times to prevail;

1. Because of the Tempter's Power, he is perhaps too strong for the soul.

2. Because of the Tempter's Policy; If he cannot prevail by open force, the soul being well and strongly grounded; then he invades by subtle devices, and secret stratagems, so that the soul cannot escape by strength only; and therefore (wanting Wisdome to evade his cunning framed Arguments) is baffled by him, and overthrown.

3. The enticing Nature of the Tempters baits; as, to instance in one case: Oh how many poor sincere souls, yet guilty of too much curiosity, have been intangled by curiously glorious, and gloriously curious Tenets, which were no better than the devilish tem-

temptation of that Helliſh tempter! how many (which yet is ſtrange to think, though there is reaſon to fear it) nay, after their ſeemingly comfortable, really comfortleſs, wondring walkings in thought-ways of truth, have cauſe to ſit down, and ſet down their ſteps, marking for every ſtep, a Sin; and for every Sin, letting fall a tear of blood.

4. Temptations often prevail by reaſon of the ſtrength of Corruptions, which the Tempter works upon. Were there no corruptions, there would be few or no temptations; I am ſure, they ſhould not prevail.

5. Laſtly, The tempters prevalency proceeds from the weakneſs and low eſtate of the inward man. Sin is never at a higher Flood, than when Grace is at a low Ebb: It is a hard matter (believe Experience) to keep the Soul from ſinking at ſuch a time. Nothing more eaſie then to thruſt one under water, when the depth of the water is more then the height of the Man.

Obj. But now, to make ſure the Doctrinal Part, I ſhall lay down ſome Reaſons, why the people of God are thus attended with Temptations: for it is a natural Objection againſt this Point, *Why will the Lord, who is ſo merciful of his People, ſuffer them to be thus uſed and buffeted by Temptation?*

Anſw. I Anſwer in general, on Gods behalf,

behalf, that he is never the leſs tender in it, as will appear in particular thus:

1. Becauſe one end ſeems to be this, that they might know themſelves the better, and ſee what they are naturally; were it not for temptation, we ſhould not come to know our own Corruption; we ſee by this, what Luſt is moſt prevalent in us, according to that in *Heb.* 12. 1. *The ſin that doth ſo eaſily beſet us*; and what Satan makes moſtſe of againſt us; we learn by this our own weakneſs to reſiſt, without aſſiſting grace.

2. Again, It is for a Saints Exerciſe: This tempted Condition, is Gods Artillery, his School of Arms, wherein God brings up his Children, trains them, and inſtructs them how to claſp on their Helmet of Salvation, to put on the Breaſt-plate of Righteouſneſs, to hold out the Shield of Faith, to brandiſh the Sword of the Spirit; In a word, how to put on the Lord Jeſus Chriſt, even our whole Armour of Righteouſneſs.

3. That we might know our Enemies, that we may be the more watchful over Satan, Sin, and the World.

4. That we might long to be at home with our Fathers; that we might be weaned from the Milk, and drawn from the Breaſts of this preſent World.

5. Laſtly, The Lord doth it to beat down our

our pride, and keep us humble; we should else be too much lifted up through our continued spiritual prosperity; and thus it was with *Paul*, 2 *Cor.* 10. 7, 8.

This Doctrine may afford us this Useful Application.

By way of
1. Information.
2. Reprehension.
3. Examination.
4. Consolation.
5. Exhortation.

First, Information.

It may inform us, (1.) Of the Devils Enmity, who is so much the Saints Foe, as that he will not let them be quiet: This old Serpent, at first deceived *Adam*, and deprived him of Paradise; yea, and ever since he hath been, and still is very busie to dispossess the Saints, if possible, of their spiritual Paradise.

2. We may learn hence the remaining seeds of Corruptions that are in the best of Saints; without which (as I noted before) the Devil would always tempt in vain.

3. We may perceive what is the Saints state here below: it hath indeed many fair pleasant prospects to the Christian eye, (I mean the eye of faith) but the way is a tempted, troublesome, dangerous way, *Act.* 14. 22.

4. It may teach us the Wisdom of God, and his great Care of the Saints, who make use

uſe of Satans Enmity, and our Corruptions, to do us good withall.

Secondly, Reprehenſion.

And thus it reproves thoſe who think it an eaſie matter, a thing of nothing, to be a Chriſtian.

2. It reproves ſuch who cenſure poor tempted, afflicted ones.

1. Under their Temptations, though not overcome.

2. When fallen; and oh how raſh, uncharitable, and unchriſtian-like are they!

3. It is an occaſion of Rebuke to thoſe who think it ſtrange, that either themſelves, or others ſhould be tempted.

Thirdly, Examination.

This in theſe Particulars.

1. To examine who is the Tempter, according to page, 2,3,4,5,6,7.

2. To examine the Temptation, ſee page 8,9,10,12.

3. To examine the frame of our hearts, under, whether we carry it lightly, and indifferently, or are grieved and troubled for them.

Fourthly, Conſolation,

From theſe Arguments.

Arg. 1. A tempted Condition is frequent among the Saints; yea, and ſo uſual, that I may confidently queſtion, Whether ever he were

were truly a Saint, that is not tempted? And for this Assertion, there's a cloud of Witnesses in Scripture; one in 1 *Cor.* 13.

Arg. 2. God hath promised Assistance to Tempted ones, 2 *Cor.* 12. 9. *My Grace is sufficient for thee, &c.* God is able to help, as thou canst be weak when thou art Tempted.

Arg. 3. Christ was tempted, that he might know how to succour those that are tempted, *Heb.* 2. 17, 18. Read from *ver.* 9.

Arg. 4. It is a blessing, or a blessed thing to endure temptations, *Jam.* 1. 12. & 5 11.

Arg. 5. The Saints temptations are needful for them, 2 *Pet.* 1. 6. Thou canst not be without them.

Arg. 6. They are but for the tryal of Faith, 1 *Pet.* 1. 7. *Jam.* 1. 3, 4. And should we be grieved, that our Faith is proved? The Goldsmith rather useth, than avoideth the fire, for the trying his Gold: Neither is the Gold diminished, but rather its worth is more fully known, when the dross is gone. This is the tryal that doth try all the Faith of every Child of God.

Arg. 7. God hath promised, the burden shall not be too great for us to bear, 1 *Cor.* 10. 13. this is ground of Comfort, to know we shall not be over-matched by the Temptation.

Arg.

Arg. 8. A great comfort it is, that God thinks upon us at such a time; we are sure of this, both because of the temptations, and also the support we have under them.

Arg. 9. It is a great sign of Gods love, else he would never take care to try & purge us.

Arg. 10. Many times it goes before some signal Providence. And we may take it as a great sign, that God is about to do some great thing for us, or we must be employed in some great work for him: Thus he did with *Israel*, proved them forty years, before he gave them to Possess the Land.

Arg. 11. Be not disconsolate; strong and long enduring Temptations, when meeting with resistance, are a strong Argument of a strong Faith, and especially of the growth and increase of Faith. But, (to be brief.)

Arg. 12. Consider the Saints condition here is not their best state: There's Heaven to come yet, where there's no Tempter.

Arg. 13. We have not been so much, nor so often tempted, as we our selves have tempted God.

Arg. 14. The Devils temptations, though they be evils, yet are not the Saints evils, unless they are overcome by them.

Arg. 15. It is a great sign, as of Gods love, so of Satans hatred, and so consequently a Token that thou art none of his, but Gods; else

else he would never rage thus. The Devil makes no such ado with wicked ones.

Arg. 16. As our Temptations now abound, so shall our Joy (in time) much more abound.

Many Arguments, for Consolation, I might make use of, and much more enlargement upon these; all which (for brevity sake) I here omit.

Fifthly, For Exhortation.

1. Beware how you tempt the Devil, to tempt you; how you give an occasion by indulging any sin or lust.

When you are Tempted, be not cowardly, but courageous; do not flee, but resist, *Jam.* 4. 7.

2. Beware of Pride, when delivered out of temptation; this may make us fall into a dangerous relapse.

Having finished this Point, I proceed to shew in the next Observation, How we may avoid the evil of temptation.

Doct. 2. *The only way to avoid the evil of temptation, is, To Watch and Pray.*

In the Handling of this Doctrine, we may consider these Four Things.

1. What it is to *Watch*.
2. What it is to *Pray*.
3. The proof of the Point.
1. How *Watching* and *Praying* may conduce

duce to our escape from the Evil of *Temptation.*

Concerning the Duty of *Watching*, Observe,

First, What *Watching* implies.

Secondly, How we do to *Watch.*

First, *Watching* implies,

1. A continual waking, like the Spouse, *Cant.* 5. 2.

2. A diligent hearkning. Thus the Watchman, *Isa.* 21. 7.

3. A constant readiness; *Peter* exhorts under a Metaphorical expression, 1 *Pet.* 1. 13. *Gird up your loyns*, i. e. Be ready; it is taken from the *Jews* long garments, which they used to gird up about them, that they might run with less interruption.

Secondly, How we may do to *Watch*; I shall but name the Particulars.

1. Let the heart be continually fixed upon God. Oh! now will this cool our affections to the world, and kindle the fire of Love to God.

2. Let the eye be much upon self: this will keep us low in spirit: *And blessed are the poor in Spirit, for theirs is the Kingdom of Heaven*, Matth. 5. 3.

3. Beware of drowsiness; we should shake it off by Prayer.

4. Be well resolved in spirit: mind that of the Prophet, 1 *Kings* 18. 21.

5.

5. Be ſure all be well within: be ſure thy Foundation be Chriſt; let there be no ſin unrepented of, that will breed ſorrow: harbour no enemy, no luſt in the ſoul, *Prov.* 20. 9.

6. Truſt not thine, (no, no, not thine own) heart, but regulate it by the Word of God; for the heart is deceitful, *Jer.* 17. 9. And he is a fool that truſts his heart, *Prov.* 28. 26.

7. Keep therefore a narrow eye to the heart, *Prov.* 4. 23.

8. Call thy heart often to a ſtrict account, *Pſal.* 4 4. Examine diligently, What have I done? What do I now? What am I about to do?

9. And if there be any thing out of order, tarry not, but repair it ſuddenly: Lay ſin upon Chriſt, and then mourn over it.

10. Let nothing be ſuggeſted, and preſently entertained, but firſt brought to tryal: See if it be the will of God, if it be for his glory; it is not his will, *&c.*

11. Be ſure to keep Conſcience clear; a little filth (here) ſtops all the Channel. It is dangerous to know of but one ſin, and not confeſs it; much more dangerous to know thy ſin, and wink at it.

12. For this end, keep an open ear to Conſcience, let it ſpeak.

13. Let the mouth be ſtopped to ſin, and

the

the hands tyed from wickedneſs. *David* prays, that a watch may be ſet to the door of his lips; and certainly it is very needful.

14. Let the whole Armour of God be on, *Epheſ.* 6. 10. *to* 18.

Thus much concerning *Watching*, now concerning *Prayer*.

Conſider,

Firſt, What Prayer is.

Secondly, The ſeveral kinds of Prayer.

Thirdly, The manner how we are to Pray.

1. Prayer is the outward enlargment of the Souls inward breathings; it is work a of Gods Spirits, and ſo flows out of the Spirit and Heart of man, *Zech.* 12. 10. *Rom.* 8. 26, 27. *Jude* 20. 1 *Cor.* 14. 19. *Pſal.* 62. 8. *and* 42. 4. Prayer is a talking of the heart and ſoul with God, and of ſuch a heart as is prepared by God, *Jer.* 29. 13. *Pſal.* 27. 1. *Pſal.* 10. 17.

2. And thus it is either mental, in the heart only, *Exod.* 14. 15. 1 *Sam.* 1. 13. or elſe vocal, uttered by the voice, *Pſal.* 77. 1. Again, this is ſecret Prayer, when we pray alone: Thus *Daniel* did, when he ſet open his Windows, *Dan.* 6. 10, 11. Or more publick, when we pray with others in the Family, Congregation, *&c.* And here let ſome Preparatives to Prayer be added.

Firſt, Pray, that you may pray; lift up

your eye, and your heart to God, when about to pray thus did *David*, *Pſal.* 141. 1, 2.

Secondly, Meditate,

1. On Gods Sufficiency, and eſpecially his Promiſes, *Pſal.* 50.15. *Mal.* 7.7. This will make you confident in Prayer.

2. On thine own wants and vileneſs, that thou mayeſt be fervent: ſo did *Ezra* 9.6,7.

3. On the great Majeſty of God, to beget humility and lowlineſs of ſpirit, *Eccleſ.* 5.2. *Gen.* 32.9, 19.

4. On the relation thou ſtandeſt in to God, by Chriſt, as thy Father.

Thirdly, Now how are we to pray,

1. We muſt pray what we underſtand, & underſtand what we pray, 1 *Cor.* 14 15.

2. We muſt pray in the holy Spirit, be directed by it, *Jude* 20. *Rom.* 8. 26.

3. In the Name and Mediation of Chriſt, *i. e.* relying upon the merits of his, not our own righteouſneſs, *John* 14.13,14. *John* 16. 23.

4. With Faith, believingly, that God will give us what is good for us, *James* 1. 6,7.

5. With humility, and acknowledgment of our own unworthineſs, *Pſal.* 10.17.

6. With an heart willing to be cleanſed by the blood of Chriſt, *James* 4. 6.

From

From every pollution, *Heb.* 10. 12. *Psal.* 66. 18.

7. With love to the Saints, *Mat.* 6. 14 15.

8. With zeal and fervency, *Jam.* 5. 16.

9. Do not give off, but wrestle with God for a blessing, with unwearied constancy, *Luke* 18. 1, to 9. *Matth.* 15.

10. Pray for heavenly things, first, and most: seek earthly things in the second place; the one absolutely, the other conditionally, *Matth.* 6. 33.

11. Pray for things agreeable to Gods will, 1 *John* 5. 14. *Matth.* 20. 21, 22.

12. Take heed you love not long prayers, and think to be heard because they are long, *Matth.* 6. 7.

Now I come to the proof of this Point: That the only way to avoid the evil of Temptation, is, to Watch and Pray. This is clearly stated in the Text; so that it scarce needs more confirmation, only take that of *Paul*, when buffeted by temptation; *For this*, saith he, *I besought the Lord Thrice*, 2 Cor. 12. 8. There is great need of Watching and Prayer.

1. Before we fall into temptation.

2. When we are under temptation. How Watching and Prayer conduceth to the anticipating the assaults of Satan, frustrating temptation.

First of all, for Watching.

1. It ſets us in readineſs for an aſſault. When we are expecting, we ſhall not be taken unprovided.

2. It adds reſolution, to ſtand it out againſt Satan. We know ſuddenneſs ſtrikes us into a fear; when expectation and deliberation encreaſeth courage.

3. It is a Counter-mine to all Satans ſtratagems: It will deceive the Deceiver, to find us watching with ſpiritual diligence, when he would have us ſleeping in carnal ſecurity.

4. Watching ſecures us from much evil that might be added, in caſe we were drawn to the temptation: For ſecurity is no better than a temptation, eſpecially at ſuch a time.

Second'y, For Prayer: This conduceth, to avoid the evil of temptation, becauſe it fetcheth help from God, in whom is all our ſtrength: for it is Gods promiſe, *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me,* Pſal. 50. 15. It is a great comfort, under temptation, to have a God to go to, eſpecially, one that is able and willing to help.

This may inſtruct us,

1. That there is great need of watching. It is certainly an univerſal neceſſary duty

duty for all Saints, at whatever time, to watch: So ſaith Chriſt our Saviour, *What I ſay unto you, I ſay unto all Watch*, Mark 13. 27. The great end of this duty, is the coming of the Lord Jeſus. *Watch* ſaith Chriſt, *for you know not what hour your Lord doth come*, Matth. 24. 42, 44. There are three Conſiderations may move us to watch.

1. Let us conſider whom we offend, and diſhonour by our neglect in watching: No leſs than God: And would we rather than want a nap of ſecurity, diſpleaſe our God; Is God no more worth to us than ſo? Let us ſeriouſly weigh, how great an offence, how great a diſhonour to God, our unwatchfulneſs is; and this will engage us to watch.

2. Let us conſider whom we gratifie and advantage by our neglect; no leſs an enemy than Satan, the enemy of our ſouls, And ſhall we pleaſure our grand Adverſary? Oh no! then let us watch.

3. Whom we diſpleaſure: it is our ſelves. And will we, that our Souls ſhould be loſers? If not, Let us be much, yea, always upon our watch.

But Secondly, It may inform us of the neceſſity of praying at all times: *Pray without ceaſing*, 1 *Theſ.* 5. 17. So *David*

would pray, and cry aloud, *at evening, at morning and at noon*, Psal. 55. 17. And *Daniel prayed thrice a day*, Dan. 6. 16. It is the duty of all, and every Saint, in all conditions. In spiritual things,

1. Pray for Grace, that God would give and increase it, either in thy self, or others.

2. Pray against Sin, against the guilt of Sin against the power of Sin.

3. Pray against Satans Temptations.

1. Against the occasion of temptation. That, if it be possible, thou mayest shun and escape the very appearance of it.

2. That the strength of corruption within, and the power of temptation without, may not be so prevalent, as to lead thee captive to evil.

2. Pray, That the entrance into temptation, may be no disadvantage to thy grace; and that the escape out, may be no impeachment to, but rather for the advancement of Gods glory.

1. Pray for nothing, but what thou standest in need of. Unnecessary things are not to be the subject of our Petitions. And therefore our Saviour bids us pray for our daily Bread. And so that good man *Agur*, *Give me neither Poverty nor Riches*, Prov. 30. 7, 8, 9.

2. Even in these things, pray with submission to the Will of God. 3.

3. If watching and prayer be the means to escape the evil of Temptation, then the strength of a Saint is not sufficient. No, we must go to God for a deliverance.

4. If we do not Watch and Pray, all other ways and means are irregular at least, if not Sin.

Thus much for Information. Now for Exhortation.

1. Watch and Pray continually, but especially at a time of Temptation.

2. Be serious in Watching and Prayer; some do it between hot and cold, or by fits, or with much lightness of Spirit. But saith the Apostle, *Be sober, and watch unto prayer.* Sobriety and Seriousness becomes those that call upon God.

The End of the Third Sermon.

Considerations of DEATH, *Containing some few Reasons why men fear it, and opposite Reasons, by way of Answer, why they should not fear it.*

Object. 1. FIrst, Because thereby we are deprived of the exercise of all our sences; So that whatever Delight either our Taste, Smell, Hearing, Sight, or Feeling hath afforded us, we shall enjoy

the ſame no more; whilſt (perhaps) many Generations after us ſhall have the fruition thereof.

Anſw. 1. Firſt, As the exerciſe of our Senſes afford opportunity of Delight, ſo are they thereby capable of annoying and grieving us: As the taſte, by bitterneſs and ſharpneſs, *&c.* the Smell, by noyſom pollution, corruption, *&c.* the Hearing by terrible and hideous noiſe, and evil tydings: the Sight, by loathſom affrighting and miſerable appearances: the Feeling, by tedious pains, *&c.*

Again, We have had the benefit of ſurviving former Generations, who were lyable to what we are; and ſo ſhall thoſe be who ſhall ſucceed us.

Obj. 2. But that which aggravates the evil hereof, is, a mans being cut off in the flower or ſtrength of his age; whereas if he live the common age of man, he ſhould the more contentedly leave this life.

Anſw. Why, What is man? Is he not a flower, and as graſs, and the like? And are they not cut off in their beſt eſtate? And may not God, when he walketh in, or vieweth his Garden of humane Flowers, have as much liberty to crop them, as men have of theirs? Surely yea: for all are his.

Secondly, And though God permit

ſome

some men to live as long as an ordinary course of nature, oft be it, seventy years, (which is judged the most common) or more; yet he hath not promised them so long life.

Thirdly, And though some live so long, yet considering the Wars, and Plagues, and other Diseases among men, it is not without reason thought, there are many more dye, who have not lived according to the course of Nature.

Fourthly, As we conclude, that no person better, or so well as the Gardener, or such as sowed, planted, dressed, and frequently practiseth about the Flowers and Plants, knows when, and for what reason, to gather, and pluck up; so no Person knows better, nor so well, as God knows, when to cut or pluck up what he hath planted in the World, who doth all his actions upon good and weighty reasons, even greater and better than any Gardener or other Person hath; for what he doth in his concernment.

Object. 3. In Death a man becomes a loathsome spectacle to all beholders, insomuch, that the sight and smell of the Survivers find not more noysome offence from, and account not more vilely

of the moſt loathſome Creatures in the World, than of a Dead and rotten Corps of Mankind; and is not that very grievous, to become, from a delightful Companion, an abhorrance of all People?

Anſw. 1. True, being dead, a man becomes a loathſome ſpectacle to all beholders. And do not many Diſeaſes, to which a man is incident in his life, effect the ſame in beholders?

2. Though man do become by Death, what is ſuggeſted, yet hath he then no ſenſe thereof; and in that is the Proverb verified (*What the Eye ſees not, the Heart rues not*;) for look on man in that caſe (as we may) as a dead lump of Corruption, and what of miſery can we apply thereto? who looks on a Dunghil, or a Jakes, and ſaith, Alaſs, for its miſery? the ſame feels not, and knows not any: So that although the thoughts of ſuch a condition by Death, grieves us whilſt living, yet in that condition it ſelf, we ſhall be free from ſuch grief.

3. Again, Conſider, That we were but earth before we had life; and being dead, we return to our firſt eſtate: and though withall, we become for a ſeaſon more impure and corrupt than barely earth, yet in time we ſhall become very duſt, when the putrefaction is conſumed; and in that ſenſe (but

(but especially in a more excellent) will that saying be fulfilled, *viz.* Corruption shall put on Incorruption.

Object. 4. Death deprives man of his society, with whom he hath had sweet converse.

Answ. 1. True, but it is in order (if he die in Gods favour) to enjoy in due season, better society than men on earth have.

2. Besides, as thou loseſt thy Friends on Earth, so thou art rid of thy Enemies there too.

Object. 5. Though Death may make way for better society than we have been used to here, yet who knows when it shall be, the Body not being to receive new life, till the General Resurrection, which may be very long first?

Answ. Suppose it be so (as the most Christians believe) that the best part of man receives glory and happiness immediately after death; yet from the time of Death, to the general Resurrection (at which time all knowing Christians believe the reward of the Righteous will not fail) the space betwixt Death and it, is but as one day; as he who by means of an Apoplexy or like occasion, sleeps many days and nights without waking, cannot

esteem

eſteem of the time he hath ſlept, anſwerable to the meaſure thereof: But it may be to him as one day or one night, and in this ſenſe may Death be reckoned (as uſually in the holy Scripture it is) a ſleep.

Object. 6. Suppoſe a man ſhould die by the hand of a cruel Man-ſlayer, who delights in torturing and deſtroying the body of man, as hath been ſeen; would not the conceit of one ſo cruel, coming to act his mind upon a perſon, make the thoughts of ſuch a death more terrible, when therein a man is no more regarded than a Dog, or the vileſt Creature?

Anſw. 1. Yea: But do not many, by reaſon of Wounds, and Gangreen'd Members, in their Life, for preſerving the Body, Limb, or Member, endure as great pain, and tremble as much at the ſight of the Chyrurgeon, when he comes to do his office on them, as a man doth at the ſight of the Executioner to do his? And conſider, That all that is commonly done at ſuch a Death, cauſeth leſs pain to the party, than what ſome do ſuffer by the cutting off one Limb, or curing ſome one Wound or Diſeaſe.

2.

2. Again, Conſider, That the more of Torment a man endures in this Life, whether at Death, or otherwiſe, the leſs he is like to ſuffer after this Life, and the more bleſſing he is likely then to enjoy, if he be a good or worthy man, ſuffering here as a Child of God, and not a Reprobate, *Rev.* 18. *Verſe* 7. *Chapter* 20. *Verſe* 4, 5, 6.

Object. 7. But in our preſent Eſtate we have Being, Life, Sence, and Reaſon; and in Death, we ſhall have (at the moſt) only Being, and is not that very grievous to conſider, that we ſhould be reduced to no better a condition, than a piece of Earth, or a Stone?

Anſw. It is true, that the conſideration thereof is very grievous in it ſelf; but yet whilſt Man hath Reaſon, as well as Being, Life, and Senſe, let him uſe it to conſider alſo, that he hath no more cauſe to complain, that for a piece of the Earth he now treads on, if it ſhould pleaſe God (as at the firſt) to create thereof a man like himſelf, and ſhortly reduce it to its former ſtate; for thus it is now with mankind in general.

Object. 8. It is confeſt, that there is a Proverb, (*For one Pleaſure, a thouſand Dolours*) but it ſeems to be no better than a

flouriſh.

flouriſh of learned men, to colour over a bad matter: For although the miſeries of man in this life are many, yet if the benefits therein did not ſurmount thoſe miſeries, it is likely, that men would not ſo much deſire to continue therein, as now they do; and therefore who would not fear Death?

Anſw. Suppoſe it be granted, that the Proverb is but a flouriſh, and that the benefits of this Life do ſurmount the miſeries thereof; yet no man is able to ſay, how long a perſon in order to be happy, ſhould live here to enjoy thoſe benefits: But God he knows, and he hath appointed for men once to die, therefore reſt ſatisfied in his wiſdom for diſpoſing of thy time for Death, concluding, that the ſame ſhall be in its due ſeaſon.

2. Again conſider, That it is Gods Prerogative over all his Creatures, to diſpoſe of them how, and when he will.

3. Moreover, God hath already ſet the bounds of thy life, beyond which thou canſt not paſs: wherefore patiently commit thy ſelf to him in well doing, and quietly ſatisfie thy ſelf with his pleaſure, making of neceſſity a vertue; for it is in vain for a man to ſtrive againſt the ſtream, by tormenting himſelf with that which he cannot avoid;

avoid; yet this doth not hinder that all men may (yea ought to) use what lawful means God gives them opportunity of, for saving their lives.

Object. 9. Well, though it be granted that these answers which have been urged, have (most, if not all of them) common reason, and experience on their side: yet there remains further ground to fear death, as well from what the holy Scripture, as Nature or Custome doth evidence, and that in part is this, *viz.* Death is reckoned the King of Terrours, as in *Job.* 18. 14. compared with *Hebrews* 2. 15.

Answ. Death is indeed granted to be the King of Terrors, but that is in regard of a certain Sting that is in it; if that Sting be taken away, Death will not be so terrible as before, yea it will be rather gain than losse to die, if that Sting reach not the party dying.

Obj. 10. I confess, there may seem to be some comfort in that answer, if one knew how to escape that sting; but that is a thing so difficult, that I greatly fear Death: If I were sufficiently proved in that case, I should have comfort.

Answ. It is true, that the difficulty lyes even there, where it is expresst; but though it be so difficult, yea, impossible with

with Man; yet it is not to difficult with God, he hath sufficiently provided for man in that case; for he that is King of Kings, hath subdued that King of Terrors, and done what is needful for man concerning the same; for which purpose see these Scriptures, *viz.* 1 *Cor.* 15. 55, 56, 57. *John* 3. 14, 15, 16, 17, and part of the 18. *Rom.* 5. to 12. and forward to the end of the Chapter.

Object. 11. I grant it appears plain enough, that there is through Jesus Christ, victory wrought over that enemy mentioned, and answerably the Sting is taken away that I feared; I say taken away for some, but it seems not for all, because it is said, *The Sting of Death is Sin*; so that where sin is, there the sting is also; and I know my self a sinner, therefore in danger of that sting.

Answ. Indeed, If thou knowest thy self a sinner, and grievest not for it, but art therewith content, neither repenting of, nor reforming from it, I cannot say, the Sting of Death is taken away for thee; but if thou doit truly repent of thy sin, and endeavour with thy heart to forsake sin, the Sting of Death is taken away for thee; or the Scripture tells us, Christ dyed for sinners, that is to say, humble penitent

tent ſinners, not for obſtinate ones: A notable example whereof was manifeſted, when the Saviour of the World himſelf was held up, *viz.* In that of the two Thieves; the one railed on Chriſt, and was reproved; the other humbled himſelf, he alſo prayed, and received the anſwer of ſalvation.

Object. 12. Indeed that example (methinks) doth tend to prove what you ſay; but in ſo conſiderable a Caſe as this, a man would deſire more than one Witneſs.

Anſw. Therefore take more, *viz. Prov.* 8. 13. *Iſa.* 1. from *verſe* 16. to *verſe* 19. *Mat.* 9. 12, 13. *Rom.* 5. 8. 1 *Tim.* 1. 15, 16.

Some further Grounds, whereon a poor ſinner may expect Mercy, through the Merits of Jeſus Chriſt.

1. THrough a ſenſe of ſin, ſo to look on the Lord Chriſt; as thoſe who were ſtung with Scorpions in the Wilderneſs, did on the brazen Serpent.

2. Next followeth humbling of the ſoul, the effects of which is to be ſeen in theſe Scriptures, *viz. Job* 22. 29. *Pſal.* 10. 17. *Iſa.* 55. 15. *Jam.* 4. 6.

Which

Which Humiliation begets a ſelf-Examination; by which knowing the Holy Rule of Life, and comparing a mans Life to that Rule, trying how his caſe is, he is thereby ready to ſay (in reſpect to his miſery) as the Apoſtle doth, *Rom.* 7. 9, 10, 11. ſees himſelf a dead man in the ſenſe of the Law.

Then that works in him a holy ſorrow, and that a Repentance not to be repented of; *viz.* Repentance to Salvation, 2 *Cor.* 7. 10, 11.

It brings him to ſee, not only that he is a condemned or guilty Perſon, but that he is irrecoverably loſt, muſt needs periſh, without ſome Perſon as Mediator or Redeemer, do undertake for his Ranſome, or hath undertaken it; for that God is infinitely juſt, and he muſt have his Juſtice ſatisfied; and all that the poor ſoul can do, is but to amend his life for the future, walking more conformable to the Righteous Law of God, than heretofore. But alas! That is no more than what we ought to be for the time to come, it will not ſatisfie Divine Juſtice for the Tranſgreſſions already done againſt the Law of God, any more than a mans paying another, an enſuing Week, Month, or Year, for all he is engaged

engaged for within that ſpace of time, doth ſatisfie or clear the Debt which became due in time before that week: Neither (indeed) can a man, of himſelf, ſatisfie for what he ſhall owe to it, in the remaining part of his life. Now this conſideration works the ſoul into a melting frame, brings him on his knees, to ſay, as the poor *Publican*, *Lord have mercy on me a Sinner*: And, as the *Prodigal*, humbled, and ſees all his rambling ſhifts in vain, for yielding him that ſolid comfort, his Soul thirſteth after; therefore reſolves to go home to his Father; and although he may look upon him, as enraged againſt him (for which his ſoul knew, there was juſt cauſe) yet he goes humbling himſelf to his Father, ſaying, *Father I have Sinned*, &c. *and am no more worthy to be called thy Son.* Now obſerve the ſucceſs, *When he was yet a great way off, his Father ſaw him, and had compaſſion, and fell on his neck, and kiſſed him*; And farther entertained him, not as a Servant, as he humbly beſought, (*for the humble ſhall be exalted*) but a Son, and rejoiced in him, *Luke* 15.

The *Aſſyrians* alſo well knew what good this humble Application was likely to effect in an *Iſraelitiſh* King, (1 *Kings*

(1 *Kings*, *Chapter* 20. *Verſe* 31, 32;) and if mercy may be expected from one of thoſe Kings, then much more may it be from the Supream, the King of thoſe Kings, the Almighty, who hath promiſed large grace to humble ſouls.

So *Heſter* (at the advice of *Mordecai*) *Chap.* 4 5. made good proof of this humble way of addreſſing for Mercy, in a caſe otherwiſe deſperate, the ſucceſs whereof was that Royal Scepter held forth, with Grace, to grant even beyond the Petition, though ſhe knew not when ſhe went about it, but that ſhe ſhould periſh; yet wiſely perceiving that ſhe muſt periſh, if ſhe had not ſo applied, ſhe proceeded.

Thus was it with the *Lepers*, 2 *Kings* 7. 4. If they went into the City, they ſhould ſuffer Famine; if they ſtaid where they were, they muſt die; they therefore would venture for relief amongſt their enemies, being ſure they could not be worſe than they were, they could but dye one way or another. So when the Soul is thus brought to ſee its miſery, and humbles it ſelf throughly, withall is willing to embrace what means ſoever repreſents ſo much as a poſſibility of ſaving it; then God ſhews his mercy to refreſh it, according to that 57. *Chap.* of *Iſa.* *Verſe* 15, 16. *&c.*

&c. To revive the ſpirit of the humble, and to revive the heart of the contrite ones. So *Pſal* 51. 15. *Ezek* 33. 11. and forward. And Chriſt comfortably invites ſuch a poor ſinner, that is weary, and heavy laden with the ſenſe of his ſin, he invites him to come and receive reſt: and thus the Goſpel doth in general, give encouragement to humble penitent ſinners, to expect Salvation from the eternal GOD, the thing before ſpoken of being taken away.

Then being truly humbled under the ſenſe of that miſerable condition, which ſin hath made a man liable to, and being rightly deſirous of Salvation; that which is required of him, is, only to believe that the Righteous God, who might have made him eternally miſerable, hath notwithſtanding, through his tender compaſſion (his mercy being above all his Works) reſolved on a way to ſatisfie his Juſtice, by acquitting the Guilty, who was no way able to pay a ſufficient ranſome for his own Redemption, therefore provided a price ſatisfactory, to redeem poor fallen man from the curſe; concerning which, both the Prophets and Apoſtles have witneſſed, as in *Iſaiah* 53, and 55. Chapters. *Micha*, chap. 5. verſe 2. *Hoſea*, chap. 11. verſe 1.

Pſal.

Psal. 22. *Acts*, chap. 1. verse 8. chap. 10. verse 41. And more Scriptures; that price of Salvation, being Jesus Christ, of whom the Angels proclaim, about the time of his entrance into the World, *Glory be to God in the Highest, on Earth Peace, Good will towards men*, Luke 2. *Verse* 14. And the Evangelist *John*, *Chapter* 3. *Verse* 16. declares positively, That *God so loved the World, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have life Eternal.*

This is the term of Salvation, *viz.* Believing in his Son, to be that Gift and Ransom, which the Gospel generally holds forth to those, who would know what they should do to be saved. Withall there must be an obedient Conversation, and that universally, to all Gods Commandments, answerable to a poor souls ability, so long as life may last.

FINIS.